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FORGIVENESS—DIVINE, HUMAN

Divine Forgiveness

We commence this article with the assumption of two facts which need no comment and admit of no argument; i. e., that all, both Jew and Gentile, have sinned; and that God is absolute Righteousness, Perfection and Holiness. How are these two great opposites to be reconciled? How may the sinner and the holy, Divine One be brought into amicable relationship? God is of purer eyes than to behold evil. He can never change. Then, manifestly, the sinner must be changed, must be cleared of his sin, if God is to look upon him with any degree of favour and in reconciliation.

There is a word throughout the original language of Scripture which is sometimes translated "forgiveness," and in other places is rendered "remission;" but which has one fundamental meaning, namely, "to send off or away." If the sinner is to be restored to Divine favour his sins must be sent off or away, he must be separated from them, he must be thus forgiven.

Who Can Forgive Sins?

In the Gospel according to St. Mark we have the incident of the healing, by Jesus, of the man sick of the palsy. When this man was let down before Jesus, our Saviour said, "Son, thy sins be forgiven thee". Immediately the scribes began to reason in their hearts, and their verdict (the true one) was: "Who can forgive sins but God only"?

David said, "Against Thee, Thee only, have I sinned, and done this great iniquity in Thy sight".

God created an order of intelligent beings, placed them in the earth, and they became responsible to Him, the Creator and moral Governor of the whole universe. As a race we have broken His covenant, transgressed His laws, overstepped the boundary between right and wrong, failed and come short in many ways of the Divine standard; and it is He, and He alone, who can send away the sin, overlook the failure, pardon the transgressor and restore to amicable terms those who are at enmity with Himself.

Will God Forgive Sin?

When Cain heard the pronouncement of Jehovah upon himself for his refusal of the Divine way of approach to God, he cried out in the agony of his soul, "My sin is greater than I can bear". Another rendering gives it, "My sin is greater than may be forgiven."

Joshua said to the Israelites: "Ye cannot serve the Lord; for He is an holy God; He is a jealous God: He will not forgive your transgressions nor your sins".

In the prophecy of Nahum, chapter 1, verse 3, we read: "The Lord is slow to anger, and great in power, and will not at all acquit the wicked".

This brings us up against a wall we cannot scale, a lane with a blind end. All have sinned. God apparently will not forgive. He alone can forgive sins. The unforgiven sinner can never enter Heaven. This would be a serious, sad, irremediable catastrophe. But let us look a bit farther into the Word of God. In Leviticus 4:20b, we read: "And the Priest shall make an atonement for them, and it shall be forgiven them". Verses 26, 31 and 35 read practically the same. In chapter 5, verses 10, 13, 16 and 18 we have the same statement, with a little variation. Leviticus 6:6, 7 and Numbers 19:22 tell the same story. It has been said that anything twice repeated in the inspired Word is worthy of particular notice, and that the Holy Spirit wishes thereby to make a special and lasting impression on the soul of man. Then what about the above truth so many times repeated in God's Word?

Again in the Acts of the Apostles, 5:31, this statement occurs: "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins". By this it is clear that the Jews are to be forgiven.

In Acts 26 Paul is defending himself before King Agrippa, and in recounting his experience on the road to Damascus, he tells of how Jesus spoke to him, saying, "But rise, stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles unto whom now I send thee; to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive **forgiveness** of sins". So Gentiles are to be forgiven also.

Does God's Word contradict itself, then? Nay verily. The solution of the difficulty is that God does not forgive as man does. Man, in forgiving, remits the penalty. God exacts the penalty, and has provided one to bear the penalty.

The Means for Man's Forgiveness

God taught the sinning creatures of His handiwork that sin demanded a sacrifice, a shedding of the blood of an innocent substitutional animal. He said to Cain, the first one to refuse the blood-sprinkled way, "If thou doest well, shalt thou not be accepted; and if thou doest not well, sin lieth at the door, and unto thee shall be his desire, and thou shalt rule over him."

No sacrifice that he could not bring was demanded of man. If too poor to bring a bullock he could bring a lamb, if he could not afford a lamb then two turtle doves or pigeons were acceptable. There was one rigid stipulation, however, and that was that the animal must be physically perfect.

The Israelites were told that if there were blood on the lintel and posts of the door, that house would not be entered for judgment. "When I see the blood I will pass over you". Rahab and her companions in the house, were spared by using the scarlet thread, a sign of her faith.

God tells us in the New Testament, "Without the shedding of blood there is no remission of sins". He has provided the means, "The Lord will provide Himself a sacrifice". "Behold the Lamb of God that taketh away the sin of the world". The Lamb is Jesus of Nazareth, despised and rejected of men, a Man of sorrows and acquainted with grief. God made **His** soul an offering for the sins of the whole world. As the inspired Word puts it: "Ye are not redeemed with corruptible things such as silver nor gold * * but with the Blood of Christ, as of a lamb without blemish or spot". "The life is in the blood". He gave His life, He shed His Blood for our sins, and so His precious shed Blood is the means, Divinely appointed, for our forgiveness.

How Man Is Forgiven—The Manner

The kind of forgiveness the penitent sinner receives is revealed by various comparisons and figures. The sins are removed an immeasurable distance from the one who receives the "means," "as far as the East is from the West, so far hath He removed our transgressions from us". They are put into an invisible position, behind His back. They simply cease to exist, are blotted out as a cloud, covered by an incalculable weight, cast into the depths of the sea, and forgotten by an infinite Being who is entirely unable to forget, except by the exercise of His Divine volition.

Surely this is blessed assurance, this is humble certainty—not boastful arrogance. God's forgiveness is perfect, entire, wanting nothing, eternal, absolute, whole, covering sins of the past, sins of the present, and sins of the future, sins of the unregenerate when the Divinely appointed means is accepted, sins of the believer in Jesus, always on the merit of the shed Blood.

"The Blood, the Blood is all my plea;
The Blood, the Blood, it cleanseth me."

Man's Forgiveness—The Human

We have seen that God's forgiveness is absolute, perfect, whereby our sin is completely wiped out as though it never existed. What about the forgiveness of man? Is not the Christian prone to say, "Oh, I for-

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THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

NORMAN J. SMITH

A WORD ABOUT MISSIONARY MAINTENANCE

During the spring our Missionary Support fund gathered a small surplus, which we found very useful during June and July in making up deficits in the allowances of missionaries working in several countries. But that little surplus is all exhausted now, and there will be nothing to draw on for the August deficits. We are grateful that some of our workers are blessed with friends in America who send in every month without fail the amount needed to carry their expenses in their chosen field. These workers, of course, do not suffer when the Missionary Support Fund goes low or vanishes. A little more prayer and a little more faith, and every missionary might be provided for every month, even though many friends gave only a dollar, two dollars or three each month. "Many friends make light work." That ought to mean that every missionary has friends enough to provide support and prayer help for the daily duties. If you would like to give much or little **every month** for any missionary, write the office and have your gift definitely assigned. Of course, the missionary will write to you if you begin giving that way. And you would know how to pray intelligently, too.

SUPPORT PROMISED FOR A MISSIONARY

To-day (July 23rd) we have word of support promised for the six months' work of John Moriakov, recommended by Brother A. Dobrinin for work in the Petchori District of Esthonia, and also for a year's support for Dmitri Donkoff, recommended by Brother Paul Mishkoff for work in the Pizdop region of Bulgaria. This is the kind of support that lifts a burden from the home office and makes the missionary's heart rejoice. As he goes on from day to day he has a feeling of security and assurance. It is answered prayer and tested faith reassured by something tangible and real. Rejoice with us over the gifts which will make this regular remittance possible to these two men, and pray with us for more giving of this sort.

"MEDICAL ATTENTION, 51 ZLOTYS"

That is Polish currency, and was paid out by our Brother Fred Stettler, who has been ill at Warsaw. You will see in his letter how little he has to say about his illness, and how much he suffers because of his inability to minister to the young people and others who are being blessed by the Lord through him. Ought we not to pray continually that the Lord would preserve these laboring friends against sickness and disease, and that wisdom may be given against that sort of overwork which lays them open to attacks of sickness. There is also the danger from germs and infection in food and drink, which all our workers face continually. The water is germ laden; the milk cannot be used without boiling. How good our God and Father is to preserve these dear children of His against such troubles which beset them on every hand. Let us thank Him and carry the missionaries in all fields before the Throne of Grace continually, that as they minister they may be ministered unto.

INCREASED PRAYER

When vacation time is over, the gifts for Missions begin to pick up again. Many of our friends will visit summer Bible conferences and hear missionaries and teachers from many lands. We do not pray that they may withhold their hands from these new appeals if the Lord bids them give there. Is it not better to pray that the Lord may so bless and prosper all our old friends of past years that their gifts to the European field may still abound while they share His bounty with some of whom they have not heard until this summer? And gifts of prayer need not grow less because of praying for the new fields laid on the heart. How wonderful prayer is! The more we ask, the more the Father gives; the more we ask, the easier it becomes, and the less it costs us,—less effort, less trouble, less of a burden, and more of a blessing. Pray, at least.

DOBRININ'S MAGAZINE, "FAITHFULNESS"

If it were only possible to make our American friends understand the great blessing this magazine is to believers among the refugees all over the world, prayers would bring steady monthly gifts to insure publication. The twenty-sixth country where this magazine is now sent is just reported by our fellow-worker, Brother Dobrinin. Here is a message received from Poland, which we hope our readers will fully appreciate:

"For the first time I saw your paper. It is a great preacher. When I brought it to the community, the brethren surrounded me, as though a great preacher had come to us. We gathered from it a great blessing. Please send us if only fifteen copies for our community, in which there are 112 members, beside seekers of the truth. If possible, send more. We have a big fertile field, but workers here are very weak. The harvest is ripening, but nobody can gather the ears. Send us workers,—your literature. **We scarcely have daily food. We are poor. Some of the brethren already have no bread. It is difficult, but we promise a little bit of help for 'Faithfulness'.**"

Starving, and yet glad to give for the thing which satisfies their spiritual hunger! We in America have so much to eat, we have "waxed fat," and are so fed up on religious literature we scarcely relish a look in the Bible! "Eat, drink and be merry!" is the rule in America. Uncle Sam's soda fountain bill this year would preach the Gospel of our Lord Jesus Christ to all the ends of the earth. What excuse will we have when we hear the "I was an hungered and ye gave me no meat"? "Lord, when saw we Thee hungry"? That question may get us past this situation presented by Brother Dobrinin, but it will fail to get us past the time of "wailing and gnashing of teeth" which our Saviour tells of.

This is from Roumania: "I kiss you for your precious work in 'Faithfulness!' You are for us like Philip to the Eunuch *(Acts 8:31)*. We shall intercede in our prayers before the Lord for you, who by God's help have done such a work. Send us six copies; send also for the poor."

A PRAYER APPEAL

MARGARET M. GRIFFITH

DEAR CHRISTIAN FRIEND:

You know by the April "Harvest Field" that "The Testimony to Jews" and "The Russia Evangelization Society" have united with "The American-European Fellowship".

Unity comes in the place of prayer. The uniting of forces means greater co-operation and strength when the Holy Spirit is the bond of union. Unity of spirit among believers alone brings blessing and power for service in the Church of Christ—"And they were all with one accord in one place" when the blessing came upon the one hundred and twenty.

God is able. The enemy's purpose is to divide the Body of Christ by every possible means. God's purpose is to unite it *(Acts 2:42; Eph. 4:12,13)*. In Revelation 17:13, 17, God causes the powers of evil to agree that His Word may be fulfilled. He will fulfil His purpose concerning the Body of Christ. Will we not be of the increasing number who are praying for unity in the Body, including the place, service, and fruitfulness of every member?

God's World Program. God desires to burn Acts 1:8 into the spirit of every one of His children. Here is a world program accomplished by the Apostolic Church. To get back to the program and the methods used is necessary, if the world is to be evangelized in this generation. The Christians of the early church evangelized the world in their generation. Is it an **impossible** task for the church? Many believe to the degree that unity in faith, methods, prayer, and fellowship exists, to that degree the world will be evangelized.

A call to prayer. This letter, therefore, is a call to prayer. Will you seek to gather Christians together for prayer? May we suggest the "Strategic Value of Prayer" by Mr. Gordon Watt, 25 cents, and "Missionary Methods, Paul's or Our's" by Roland Allen, $1.25, as valuable help in such a group? They can be obtained by request at our Office, 156 Fifth Avenue (Room 528), New York City. We are sorry we cannot give them free.

A Revival must be prayed down. Many believers are praying the prayer of Habakkuk 5:2, that God would revive His own, and send them forth to witness until such a revival as was never known, like an uncontrollable forest fire, will flame through the world. Will you daily pray for God-given unity and revival in the work of the Fellowship and throughout the world?

A Revival in Bulgaria. In Russia, Latvia, and Bulgaria great revivals are going on. Paul Mishkoff, a Moody graduate, writes that never before has such a revival taken place in the history of Bulgaria. Many are coming to Christ. On the front seats of crowded halls Greek Catholic priests who have announced the services in their churches, are commonly found. The recent earthquake has left 350,000 homeless. Paul Mishkoff called

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EDITORIAL

OUR ONLY LIGHT

"And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts" *(II Peter 1:19, A. S. V.)*.

The days are dark and the gloom increases and deepens with every new day. How terribly dense the darkness is! And with what rapidity it is growing! World problems are puzzling and perplexing and the affairs of nations seem to run loose and wild. Confusion is reigning in state and in church. Things are coming to pass with a startling and a surprising rapidity. We are indeed living in thrilling times, and in difficult days.

But the Christian has light. "The word of prophecy made more sure" is "a lamp shining in a dark place". How it lights up the darkness! It is the only light we have in these trying days, and it is enough. The word of prophecy throws light upon every world problem and it illuminates every human perplexity arising out of the present-day difficulties, because it reveals the end of things from the beginning.

Those who walk in the light of the prophetic Word have plenty of light. They do not need the enlightenment of human philosophy nor of mental science, for they have a clearer, fuller, and a more reliable and trust-worthy light. They walk in a path marked out and illuminated by the Infinite, Eternal and Almighty God, the creator of the material universe and the framer of the eternal ages. But those who do not walk in the light of the prophetic Word are in a bad predicament indeed, in a time of darkness like this!

Not only does the rejection of the prophetic Word bring into a predicament those who reject it and who do not walk by its direction, but also a great deal of evil results from the ignoring of it. There is, we unhesitatingly affirm, no more powerful weapon to be found against infidelity and modern unbelief than Divine prophecy. The denial of the Scriptures as the inspired Word of God is widespread to-day, which fact is too evident to be denied. But if prophecy were honestly and intelligently studied and faithfully taught, such denial could not flourish and spread as it does, since the fulfilled predictions of the Bible give the clearest and most convincing evidence that the Scriptures are the revelation of God. May we, who know and love the Word of God, not neglect prophecy, but honestly and prayerfully study it, and faithfully proclaim and teach it; for the prophetic Word is a lamp that shineth in the darkness of these days.

WARNED AGAINST A FALL

"Wherefore let him that thinketh he standeth take heed lest he fall" *(I Cor. 10:12)*.

In order to a clear and intelligent understanding of the meaning of this solemn warning, the immediate context, beginning with chapter 9:22 must be carefully and prayerfully considered. The Apostle made use of the history of Israel as an example of warning to the Corinthians. God had delivered them out of Egypt; the cloud had covered them and the sea had been divided for their deliverance. All were under the covering and protecting cloud, all ate the same spiritual food, and drank the same spiritual drink, of the rock which followed them, which rock was Christ. But in spite of it all, the great mass of the people fell in the wilderness and never entered into their inheritance. Some of Israel lusted after evil things; some became idolaters; some fornicators; some tempted the Lord by their murmuring, and judgment followed. All this was written for the admonition and warning of the Corinthians. It reveals how those who enjoy Divine privileges and blessings, but do not live in separation from evil, do not please God. Only those of the Lord's people who exercise absolute self-control and keep their body under, will be successful in the Christian race and will obtain the prize. Those who live after the flesh and yield to its evil desires run the risk of being disapproved by the Lord.

This solemn warning is to all God's children. The expression, "Let him that thinketh he standeth" clearly seems to be a warning against self-confidence and pride. He that thinks he stands, should not be confident, proud and self-complacent, but on his guard. Others have fallen and so may we. Our safety lies in fear and consequent sober and consistent living. We are most likely to fall, when we are most confident of our own strength; for it is then we are most apt to be secure, and off our guard. We are most apt to fall, when we think the danger of falling over. The question here is not the question of being finally saved in glory or lost, but it is the question of standing and pleasing the Lord or of falling and of displeasing the Lord; it is the question of being approved or disapproved by the Lord. Let us distrust ourselves and depend wholly upon the Lord, humbly taking heed to every word of counsel in His Holy Word. We shall only be upheld as we utterly depend upon the Lord.

It is to be observed that if we do fail and fall, as God's people, we generally do so when we see no danger or think the danger is past. It is then we do not realize the need of standing on guard and being watchful against the temptation of evil. We may easily fail and fall when we are not specially tempted to overt sin, for then we are the more in danger through slothful ease. I think it was Ralph Erskine who said, "There is no devil so bad as no devil." The worst temptation that ever overtakes us, is, in some respects, preferable to our becoming carnally secure and neglecting to watch and pray.

"More the treacherous calm I dread
Than tempests rolling overhead."

HOW TO OVERCOME THE DEVIL

"But he answered and said, It is written" *(Matt. 4:4)*.
"Jesus said unto him, It is written again" *(Matt. 4 7)*.
"Then saith Jesus unto him, Get thee hence, Satan: for it is written" *(Matt. 4:10)*.

The Lord Jesus met the devil each time he tempted Him by using "the Sword of the Spirit, which is the Word of God" *(Eph. 6: 17)*. It is of interest to note that in each instance the Lord Jesus quoted from the Book of Deuteronomy. When He said to the tempter, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" *(Matt. 4:4)*, He quoted from Deuteronomy 8:3. "When Jesus said to the tempter, "Thou shalt not tempt the Lord thy God" *(Matt. 4:7)*, He quoted from Deuteronomy 6:16. And when He said to the devil, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" *(Matt. 4:10)*, He quoted from Deuteronomy 6:13.

That the Lord Jesus should quote from the Book of Deuteronomy in His temptation was most fitting and appropriate. The Book of Deuteronomy records the experience of Israel during the forty years' sojourn in the desert. And forty is the number which in Scripture is associated with testing. Israel's experience in the desert during the forty years' sojourn was a time of testing, and the Book of Deuteronomy records this experience.

The Lord Jesus was "tempted of the devil" *(Matt. 4:1)*; that is, He was tried and tested of the devil. It is likely that during the time of His testing the Book of Deuteronomy was the special subject of His meditation, and in meeting the assaults of the devil He quoted from it and thus drew from it special help in His trial. The Lord Jesus therefore overcame the devil by the right and proper use of the Scriptures. "Thus it is written" was a keen cut with "the Sword of the Spirit, which is the Word of God", which the tempter could not hold out under. He had to flee from the Lord Jesus because of His sharp Sword thrusts.

The same means of overcoming the devil are open to every child of God, to the weakest as well as to the strongest. But it should be noted that our Lord used the Word of God intelligently in meeting the adversary. The mere use of some Scripture will not enable us to overcome the devil; we must learn to know and to rightly divide the Word of truth, in order that we may be able to use it intelligently against his attacks. Too much stress can not possibly be laid upon a thorough knowledge of what the Bible contains and then also upon the vital importance of "rightly dividing the Word of Truth" *(II Tim. 2:15)*.

Gurnall well says, in speaking of the believer, like Christ, meeting the suggestions of the evil one with the Scriptures: "Provide thyself with Scripture answers to Satan's false color on his foul notions, the better to gain thy consent. He is wily; thou hast need to be wary. He not only propounds the sinful object, but sets a fair gloss upon it, and urges the soul with arguments to embrace his offer. And when sin comes thus forth Goliath-like, it is not Saul's armor, but the smooth stones of the brook—not thy own resolution, but the Divinity of Scripture argument that can preserve thee, or prostrate the enemy. Now thou wilt find in the Word an answer put into thy mouth to repel all Satan's sophistry. And this indeed, is to be an Apollos, mighty in the Scriptures, when we can stop the devil's mouth, and choke his bullets, with a word seasonably interposed between us and the temptation".

Let us, beloved, "resist the devil" by using the Word of God, as did our blessed Lord. He found it sufficient to defeat him and so

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OUR CREED: THE WHOLE BIBLE

Harvest Field Pulpit

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

BREAD FOR THE HUNGRY

A Sermon By Rev. C. H. Spurgeon

"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" *(Deut. 8:3)*.

This notable text shall teach us two lessons this morning. Its first utterance shall be concerning **Providence,** and its second concerning the **life of grace in the heart.** Our blessed Lord once used this text with regard to Providence, and therefore we shall be justified in so interpreting it. When the foul fiend suggested to the hungry Saviour that He should work a "preposterous miracle" to supply His needs, saying, "If Thou be the Son of God, command that these stones be made bread", the Master met him, not with the wooden sword of human reason, but with this true Jerusalem blade, the sword of the Spirit, which is the Word of God, replying to him, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God".

1. This is a doctrine which may be rendered exceedingly useful to us. God has power to supply our needs, and therefore there can be no necessity for us to do wrong in order that we may be fed; for He is not tied to any one means; He can supply the wants of His children, not in one way, but in fifty ways; nay, not in fifty ways, but in ways as countless as the sands on the seashore.

The Lord can this day,

Without a Miracle, Work Such a Miracle

that we shall have all our wants supplied, for "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God". You have heard the story of the martyr who was condemned to die. The judge said railingly: "You will be in prison. I shall make you no allowance for food, and what can your God do for you? How can He feed you?" "Why," said the poor prisoner, "if He wills it, He can feed me from your table": and it was so, though unknown to his cruel judge; for until his day of burning came, the wife of the judge, touched with sympathy, always secreted food, and fed him abundantly, even from the persecutor's board. Perhaps you may have read in "Foxe's Acts and Monuments" the wonderful story of Mr. Samuel, who by the Bishop of Norwich was condemned to die. He was tied up by a chain about his middle, and then condemned to starvation, having about two mouthfuls of bread and two or three drops of water each day, until his frame became dry and shrivelled. The pains of thirst and hunger were intense for some days, but after that he said

He Fell Into a Kind of Swoon,

and he thought he heard a voice saying, "Fear not, Samuel, for from this day thou shalt never hunger nor thirst again"; and from that hour, though it was several days before he went to Heaven in the fiery chariot from the stake, he never knew what it was to thirst or to hunger, though he had no greater supplies than before. I have no doubt the physician would tell us it is possible that as nature will often after excessive pain become its own balm by deadening sensibility; so in this case God was pleased, not by miracle, but in the ordinary course of nature, to cast the man into a peculiar state in which he was not conscious of the wants of his body; and while, no doubt, all the ordinary operations were going on which cause hunger and thirst, yet he was not conscious of it, and so the Lord was pleased without a miracle to work a miracle, proving that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God".

There are several very interesting illustrations of this great truth in the "Life of Mr. Henry Erskine." "He was often in great straits and difficulties. Once when he and his family had supped at night, there remained neither bread, meal, flesh, nor money in the house. In the morning the young

Children Cried for Their Breakfasts,

and their father endeavoured to divert them, and did what he could at the same time to encourage himself and wife to depend on that Providence that hears the young ravens when they cry. While thus engaged, a countryman knocked hard at the door, and called for some one to help him off with his load. Being asked whence he came, and what he would have, he told them he came from Lady Reaburn with some provisions for Mr. Erskine. They told him he must be mistaken, and that it was more likely to be for another Mr. Erskine in the same town. He replied, No, he knew what he said; he was sent to Mr. Henry Erskine, and cried, 'Come, help me off with my load, or else I will throw it down at the door.' Whereupon they took the sack from him, and on opening it found it well stored with fish and meat. At another time, being in Edinburgh, he was so reduced that he had but three halfpence in his pocket. When he was walking about the streets, not knowing what course to steer, one came to him in a countryman's habit, presented him with a letter in which were enclosed several Scotch ducatoons, with these words written, 'Sir, receive this from a sympathising friend. Farewell.' Mr. Erskine never could

Find Out Whence the Money Came.

At another time, being on a journey on foot, his money failed, and he was in danger of being reduced to distress. Having occasion to fix his walking-stick in some marshy ground, among the rushes, he heard something tinkle at the end of it; it proved to be two half-crowns, which greatly assisted in bearing his charges home. In days of persecution and poverty, God wonderfully interposes for His people."

2. I now turn to the second part of the discourse. The text, evidently enough, has a spiritual bearing.

Man shall not live by bread alone; that does but nourish the mere coarse fabric of clay; he lives by every word which proceedeth out of the mouth of God—that nourishes the immortal spirit; that sustains the heavenly flame which God has put there by the work of regeneration and conversion.

Notice the Heavenly Bread and its unique excellency. This bread, you see, is the Word of God. Now, the Word is given to us first here in the Bible, as it is written; it is given to us, secondly, from the lips of God's own chosen and appointed ambassadors. He that despises either of these two will soon find himself growing lean in spirit. The Book, the Word, is like flour, but the sermon is the bread, for it is through the sermon that the Word is, as it were,

Prepared for Human Palates,

and brought so that human souls may be able to receive it. The moment the Church of God shall despise the pulpit, God will despise her. It has been through the ministry that the Lord has always been pleased to revive and bless His Churches, and you will notice that these revivals in which it was boasted that there were no ministers engaged, have come to nought ere long; for those that stand are those in which God gets to Himself glory and honour by using instrumentality. It is a wrong idea altogether, that God is glorified by putting instrumentality aside. That is not His glory. His glory is, that in our infirmity He still triumpheth, and that with His own right hand He is able to lay hold upon some jawbone of an ass, and yet slay therewith heaps upon heaps of Philistines. It is the weakness of the instrumentality used that has a tendency to glorify God, and hence He very seldom is pleased to work without some means or other. Most Christians who have grown rich in grace have been great frequenters of the house of prayer.

The Word of God is rich food, but it is **wholesome** food. The man who feeds on God's Word will not be puffed up with pride, or sloth, or lust. You may feed on the best men's books, and

Soon Grow Warped in Your Judgment,

but feed on the pure Word of God, and you will surely find nothing that is common or unclean in it, but everything that shall make you grow up to be strong men in Christ Jesus.

And then this food of the Word of God is **abundant** food. Millions live on it, and there is enough for millions more. We have great appetites sometimes, and we want great promises. Oh, but there are great promises for us.

"What more can He say than to you He hath said,
To you who for refuge to Jesus hath fled?"

Our great trials make very great draws upon the treasury, but the treasury never will be emptied for all that. We are great spenders, but bless the Lord, we have **great** incomes. The great income of the promise is far more than the outgoing of our trials or our afflictions can ever need. There is abundant bread, and oh! it is bread that we love; we want no change in it. You have been feeding on it, some of you, these forty years, and I might turn to some that have lived on it for sixty years, yet you do not want any new-fangled doctrines: you want none of the theology of the times, you want the old Word as much as ever you did. And I can say that that same Gospel note which

Years Ago Made Glad These Ears

is just as glorious a note as it was then, and I feel as I grow older a closer attachment to the doctrines of grace, a more complete satisfaction with the written Word, and a more intense delight in telling it forth to the ears of the people.

I may be speaking to some who never have a spiritual hunger. Ah! poor souls, you are all flesh and you have a fleshly hunger, and that satisfied, it is enough. Well, remember that it is only spirit that can see

the Kingdom of God, and as there is no spirit in you, where God is you can never come. If there were that new principle in you—the new nature, the spirit—you would have a spiritual hunger; but the natural man discerneth not the things that be of God, and while you are thus merely what you were born, a natural man, without the spirit you will never hunger after spiritual things, for the flesh shall be satisfied, and that will be enough for you. But in the next world your hunger will come, and your thirst, too. Scarcely need I remind you of the text: "In hell he lifted up his eyes being in torment, and he said, Father Abraham, send Lazarus that he may dip the tip of his finger in water and cool my tongue".

Better to Thirst Now than to Thirst for Ever;

better to hunger now than to hunger where bread will be denied. Do you feel your need of Christ this morning? Do you confess your sin? Remember, the gate of Heaven's granary is never locked; it is always on the jar; and if there be a soul here that desires to be saved, "Believe on the Lord Jesus Christ, and thou shalt be saved." To believe on Him is to let Him be for you what you never can be for yourselves, that is,—an atonement for your sin by His Blood: a righteousness for your covering by His good works. Believe in Him: give yourself up to Him: trust Him: be saved according to His way and His will: and if the Lord has made you willing to be nothing that Christ may be everything, you are saved; for He who brings a man into such a state as that has brought him into salvation. Trust thou in Jesus, poor hungry sinner, and faith shall feed thee to the full. Empty though thou be, open the mouth of prayer and stretch out the hands of faith, and He will give thee water out of the brook, yea, out of the flinty rock, and with bread from Heaven shall He sustain thee. The Lord grant that we may be among those of whom Christ said, "Blessed are they that shall eat Bread in the Kingdom of God!"

FORGIVENESS—DIVINE, HUMAN

(Continued from page 1.)

give all right, but I cannot forget. I forgive, but I cannot be the same to him. I forgive, **but**"? A forgiveness with a **but** attached is totally unlike the forgiveness of God, quite out of harmony with the spirit of Christ, productive of much distress, trouble and heartache among the children of God.

The law of forgiveness is: "If ye forgive men their trespasses, your Heavenly Father will forgive you. If ye forgive not, neither will your Heavenly Father forgive you your trespasses". In the parable of the two debtors, the Lord said to the unforgiving, forgiven debtor, "I forgave thee, shouldest not thou also have had compassion on thy fellowservant who owed thee and pleaded for time"? And he retracted his pardon.

Under Grace we are forgiven first, then exhorted to forgive as Christ forgave us *(Eph. 4:32)*. Under Law forgiveness was conditioned upon a like spirit of forgiveness in man. Under Grace, God's forgiveness becomes the ground for man's forgiveness. Which should be the stronger principle, Law or Grace? Shall we refuse to forgive when we are already forgiven, and only forgive if it be necessary to our own forgiveness? Away with such a spirit as that!

Collective Forgiveness

A church, assembly, body of believers, needs a forgiving spirit. In the first Letter to the Corinthians the inspired Apostle and writer points out how the believers there, in their carnality, divisions and envies, have neglected to punish and purge out a gross act of sin. They later, it seems, judged the sin, and continued too long their treatment of the sinner; for in the second Letter the Apostle intimates that they have done enough punishing, enough using of the law, and that now it is time to be gracious and to forgive, lest the sinner be swallowed up with overmuch sorrow, and lest Satan gain an advantage over the other saints.

Discipline is quite scriptural, but protracted beyond the proper time may be detrimental to the offender and allow Satan to score a victory over the assembly. O to be really wise to his devices!

Individual Forgiveness

Then there is the great need of the forgiving spirit between individual members of His body, and between Christians and unbelievers. Regarding the believer and those without the light, the principle is laid down in the Sermon on the Mount *(Matt. 5:44)*: "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you".

The example laid down is the fact of God's goodness in sending down material blessing upon those who are unthankful, unholy and ungodly,—blessing and doing good to His enemies.

To those within the fold of God, for the erring or offending brother or sister in the Lord, we find the government of their conduct in Luke 17:3: "If thy brother trespass against thee, rebuke him; if he repent, forgive him". Sin, offenses, must be rebuked (in love—not in anger), but the penitent must be forgiven.

Peter said, "Lord, how oft shall my brother sin against me and I forgive him; till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven".

"Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee thou hast gained thy brother". This is the first step in effecting a reconciliation with an erring, offending brother. The other steps, if necessary, follow. My! if this simple, Scriptural program were followed, God alone knows how much needless havoc might be avoided among the children of God, and how much more weight the testimony would have with the outside world.

There is still one more phase of forgiveness, which I fear is too often overlooked by God's children. The principle appears in Matthew 5:23: "If thy brother hath ought against thee, first be reconciled to thy brother".

Some child of God has a grievance against me. Nothing is said or done outwardly, but I feel it, I know it. What is my attitude to be? Shall I say, "I did nothing to him. If he feels hurt or angry I cannot help it. He got mad, let him get glad again. Let him cool off in the skin he got hot in. I have done no wrong, why should I go to him or be concerned too much about it, it is his funeral. Oh, if I go to him, he, and others, will think I am in the wrong and that I am justifying his conduct"?

Oh, brother, sister, such reasonings are of the flesh; not of the Spirit. What has the child of God to do with the result of the conduct that is described in God's explicit command or exhortation? Does the soldier question an order of his General? What would become of an army where each individual soldier did what seemed best to him? Nay, do they not literally walk into the very jaws of death at the command of their officers? "Their's not to reason why; their's but to do or die," might be applied to the Christian soldiers' conduct in this respect, as in all others. Our General says, "If thy brother hath ought against thee go, be reconciled to thy brother". He does not say, "Go and apologize," or "Go and say this or that," but **"Go, be reconciled, then** come and offer thy gift".

As Christ forgave you, so also do ye". He forgave us a debt of sin we could never repay, remove nor overcome. He forgave freely, fully, forgetful of everything we had done or would do that is wrong. He bore the suffering Himself. Too often the Christian wants to see the offender punished or made to suffer. Too many are like the little girl saying her prayers at mother's knee. When urged to forgive her brother, with whom she had quarreled, she said, "I'll forgive him, mother, but first let me go and slap him." Or like the grown-up girl, who said, "I have forgiven her, but I cannot have her come to my house." "Oh, yes, I forgive him, but I cannot sit under his preaching again; why, I have no confidence in him."

Say, do we forgive as Christ forgave us? Would we want to be forgiven as we forgive? Suppose God would say, "I forgive so and so, but he cannot come into my House. I forgive her, but I cannot listen to her, cannot have fellowship nor communion with her; why, I have no confidence in her, she sins, and sins, and sins again"? God's forgiveness has no **buts** in it. Justified, considered righteous, God's righteousness is imputed to us for faith, and we are raised up together and made to sit together with Christ in the Heavenlies. The blotting out, burying in the depths of the sea, the immeasurable removal, the refusing to look on our sins, the exercise of the Divine will to a complete and eternal forgetting of our sins and iniquities, the oneness of ourselves with Christ. Oh, words fail to describe the manner of the forgiveness of sinners, as well as the heinousness of his sins and his utter helplessness to remove them!

And yet the forgiven sinner will not overlook a comparatively small transgression against himself, will not cancel a debt which, if given time, the debtor could very probably wipe out himself. Let us get these things into their proper, relative positions. Let us get the right perspective. Let us, having had a beam extracted out of our own eye, gently, humbly, lovingly, cheerfully take the mote from our brother's eye and then we will not be a hindrance to his perspective, either.

"But," you say, "it is too much to expect of flesh and blood; I cannot do it." Of course it is too much to expect of "flesh," but the Spirit can do it, and He will do it, too, if we just mind Him. For "God is able to make all grace abound toward you; that ye always having **all sufficiency** in **all** things, may abound to every good work". "Therefore be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you". —*Unknown and Yet Well Known.*

MESSAGES FROM THE WORD

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

WHAT IS THE MISSION OF THE CHURCH?

By Rev. Robert H. Glover, *M.D., F.R.G.S., Germantown, Pa., Assistant Home Director for North America of the China Inland Mission*

What impression concerning the chief aim and objective of the Christian Church would an intelligent but uninformed non-Christian visitor gather from the regular services and the normal round of activities of any of the typical Protestant churches in America?

Or what would the pastors or leading members of many of these churches describe as the real aim and objective of the Church? From fairly wide observation, it would seem that many pastors and their churches have not given this matter much serious thought. Many church meetings, organizations and activities have no very clear or definite controlling objective.

How, then, can the success of any church be determined? Is it by the number of members on the roll? Or by the attendance upon the services? Or by the financial receipts? Or by the variety of activities? Good as these things may be, no one of them, nor yet the sum of all of them, can be regarded as a safe criterion of success. For this can be measured only by the achievement of an aim, the accomplishment of a purpose.

What then is the legitimate and worthy aim or purpose of a local Christian church? It may be stated, that the aim is **to bring men to Christ.** No one will deny that this is a true and vital function of every Christian church.

Or the aim may be said to include **the building up of the members in Christian faith and experience.** This likewise is admitted to be a most important objective.

Or it may be claimed that the aim includes **serving the community of which the church is a part,** by uplifting its morals, purifying its social life, elevating its business principles and polities. There can be no question as to the duty of the church to exert strong influence upon the right side of every moral, social and industrial issue.

And yet, when due recognition has been given to each of these factors—personal evangelism, Christian culture and community service—it still remains that even all three of these together do not fulfil or exhaust the true New Testament aim and mission of such a church. They are all good but they do not go far enough.

Any church which is in actuality what it is in name—a **Christian** church—is in the very nature of the case committed to Christ to bear its full share in the task of carrying out His great plan and purpose in the world. The local church as a constituent part of the Church universal must have an identity of aim with it. The true mission of any local church can be discovered only by discovering the God-ordained mission of the entire Christian Church.

The Book of the Acts gives us the inspired record of the founding of the Christian Church by her risen Lord, and of the beginnings of her life and ministry under the leadership of the Holy Spirit.

The first chapter gives account of the contacts and conferences of Christ with the Apostles during that memorable forty-day period between His resurrection and His ascension. This was His last opportunity to instruct and prepare them for the human leadership of the Church which He had founded. Surely, at such a time, He would emphasize the things most central and vital to the new institution which was to bear His Name and to represent Him on earth. He spoke to them "of the things pertaining to the Kingdom of God".

His One Theme

When we look to see the particular things of which He spoke we find that one thing alone is mentioned. This one thing is recorded not merely once but actually five different times, namely, here in Acts and in each of the four Gospels as well. And this one thing is the Great Missionary Commission. In Matthew it runs: "Go ye ..... and teach all nations". In Mark: "Go ye into all the world, and preach the Gospel to every creature". In Luke: "That repentance and remission of sins should be preached among all nations". In John: "As My Father hath sent Me, even so send I you". In the first of the Acts, Christ brushes aside the Apostles' irrelevant discussion of certain "times and seasons", and presses upon their attention the all-engrossing task which faces them of being His witnesses "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth".

Could anything be more significant than the fact of this inspired fivefold record of the Great Commission given by the risen Christ to His followers, coupled as it is with the silence of Scripture as to any other task or responsibility enjoined by Him upon the Church? Can any thoughtful Christian fail to see that the one thing which was filling the heart and engaging the thought of our Lord during His last days, and even His latest moments, upon earth was the *giving of the Gospel to the whole world?* Can we escape the most obvious conclusion that Christ founded the Christian Church upon the Great Commission as its charter, and that just as every human institution must abide strictly by the terms of its charter or forfeit its right any longer to exist, so the Church of Christ only so long as she consistently observes the terms of her Divine charter by being diligently engaged in her appointed task of carrying the Gospel *to all the world* can rightly be called by Christ's Name, or claim the promise of His continued presence and power, upon which her very life and work depend?

Christ's promise "Lo, I am with you alway" follows and grows directly out of His command, "Go ye, therefore, and teach all nations". Similarly, His promised gift of the Holy Spirit's power *(Acts 1:8)* is associated distinctly with the task enjoined of being His witnesses *unto the very ends of the earth.*

It is clear that the missionary enterprise, is no side issue, no secondary affair, not merely one of a number of equally important, or unimportant, things; *it is the primary thing, the main drive.*

The early Church "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers" *(Acts 2:42)*. That is to say, the Church had her gatherings for worship and fellowship, had her doctrinal preaching and teaching for the instruction and edification of her members, had her sacred ordinances of baptism and the Lord's Supper, and all the so-called "means of grace". But these were not meant to be regarded as the Church's mission. They were not in themselves an end, but only so many means toward an end. The Church was not designed to be a reservoir, ever receiving and retaining for itself God's spiritual blessings, but a conduit conveying them on and out to others everywhere. Her true mission was, and must ever continue to be, the same as her Lord's—to seek and save the lost, wherever these are to be found.

If Christians are really the light of the world, they are not simply enjoying that light, snugly shut up within the comfortable lighthouse of the Church; they are to be flashing out that light far and wide, that mariners in peril upon a sea may see it and be guided to safety.

The Church an Army

Is the Church actually a Christian army? Then its chief function is not merely to maintain drill, target practice and dress parade within the barracks. It is a spiritual army of conquest, engaged in an offensive warfare on a world scale, pressing the claims of Christ and assisting Him in achieving His glorious purpose for the whole human race.

How can this truth be brought home to the local church of today, with conviction to the conscience and inspiration to the heart? While some local churches have caught the world vision and are coöperating nobly in the missionary enterprise, such churches are a sadly small minority. The large majority have not begun to measure up to that part in the enterprise which they ought to assume.

A multitude of our home churches need to see their relation to world evangelization in an entirely new light. They need to see that their assignment of responsibility as units in the combined Christian forces is properly represented not by tiny detached blocks of territory in certain favored towns or rural districts here in America, but rather by narrow swaths girdling the entire globe. Each local church is to share the life, the aim, the mission of the entire Church, and to project itself in some vital manner into the whole world.

A striking illustration of this unity of aim and effort, as between the whole and its constituent parts, is afforded by such a commercial concern as the Standard Oil Company, whose field of operation extends, like that of the Church, literally the world around. The writer has met this company's depots and agents in the far interior of a number of distant mission fields. But wherever they are met, whether in North America or in the remotest corner of the globe, it is at once apparent that their aim, their object is one—they exist strictly to sell oil. That is the supreme end in view with the central organization in America, in keeping with its charter, therefore that also is consistently the end in view with every sta-

tion, big or little, near or far, the world over.

A missionary writing from Manchuria tells of seeing displayed by a Standard Oil depot away up there the ambitious slogan: *"Get The Light to Every Dark Corner of the World."* Is there not in this a rebuke and challenge to the churches of Christ? The fact confronts us that throughout Asia and Africa are found multitudes of towns and villages lighted with the kerosene oil of the West, *but without the light of the saving Gospel of Christ.*

Merely deploring the fact will serve no useful end. The important thing is to locate the difficulty with a view to its correction. While there may be other factors which contribute to the failure of the Church to have carried out more expeditiously and thoroughly her missionary obligation, yet it is our conviction that the prime cause is to be traced to those pastors and church members who have never conceived of the mission of the Church of Christ in its true and broad proportions, who have never "lifted up their eyes" from their local interests, *to think, feel, pray and act in terms of the whole world.*

Some of the home churches have caught the true missionary vision and spirit and have contributed so much toward world evangelization, in the sending forth of their own sons and daughters and in supporting them by sacrificial offerings and faithful prayers, that one thrills at the thought of what the result would be if every home church were to adopt the same standard.

Our Forces and Resources

The Protestant churches of North America alone have ample forces and resources to carry out their Master's commission within the limits of the present generation. Never before were adventitious features of every kind so favorable, while the provision of Divine leadership and power through the Spirit remains the same as ever. It is a matter of the heart and will of God's people being fully enlisted.

The key to the missionary problem lies peculiarly with the home pastors, who hold the God-given office of leadership for the instruction, inspiration and guidance of the people of God in their life and service. Christians as a rule do not go beyond their leaders, in knowledge, in zeal or in consecration. The pastor holds a position of sacred privilege and solemn responsibility. More than any other, he can influence missionary recruiting, giving and praying. But that influence will be exerted only in the measure in which he himself has caught the missionary vision.

The need for a mighty spiritual revival in our churches is being voiced on every side, and for this much earnest prayer is being made to God. Is it not also important to appreciate that the actuating motive for such prayer, and the supreme objective of such revival, should be not merely spiritual refreshing for our own souls but, as the result of this, the carrying out more effectively of God's purpose through us for a lost and unevangelized world? True revival must always call us back to the will of God. *A genuine spiritual revival must therefore issue in a missionary revival.* When such revival comes, the problem of missionary recruits and support will be solved, a new volume of missionary intercession will link up the Church to the omnipotence of God, so that the whole enterprise of world evangelization will move firmly forward to its consummation.—*Missionary Review of the World.*

A WOMAN OVERMUCH MARRIED

By Chas. F. Reitzel, *Author and Bible Teacher, Altoona, Pa.*

"Thou hast had five husbands" *(John 4:18).*

We know something about the woman in this story, but who the **five** husbands were of which Jesus speaks, we are not told. Maybe there is a reference here to the **five** Books of Moses, to which the Samaritans laid claim. But in going over this narrative we have discovered five spiritual husbands to whom this woman seems to have been wedded. And, by the way, the names of all five of them can be spelled with the letter P.

Husband No. 1—Prejudice.

A description of this husband is found in verse 9—"Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans".

This husband of prejudice, to which this woman should have died long before, would have prevented her from becoming a part of the bride of Christ. Men see the failures of inconsistent Christians; they become embittered against the church as the result of those inconsistencies, and they refuse to have anything to do with Christ.

But that is not all; the antipathies of religious prejudice have bathed the world in blood on more than one occasion.

Husband No. 2—Pedigree.

"The woman saith unto Him, Art Thou greater than our father Jacob, which gave us the well"?

Humanly speaking, a good pedigree is considered quite a heritage, but a good pedigree will never take a man to Heaven. The Jews said to John the Baptist, "We have Abraham to our father". John replied, "God is able of these stones to raise up children unto Abraham". Paul had a good pedigree—"Of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews". But in the light of his need of Christ he compared his pedigree to "dung."

And strange that this woman of Samaria should refer with apparent pride to a pedigree of which Jacob, the cheat, the trickster, stood at the head! And no matter how honorable your family tree may be, when the conversation of your guests begins to border rather closely on certain branches of that tree, you become uneasy and try to change the conversation. It becomes extremely embarassing to feel that the next relative of yours that will be mentioned will be your Aunt Lizzie, or Aunt Susan, or perchance Uncle Horace. And why? Well, Aunt Lizzie died in the poor-house, and Aunt Susan spent the last fifteen years of her life in a home for the feeble-minded, and Uncle Horace died a suicide.

Husband No. 3—Pleasure.

This husband is referred to in verse fifteen. "Sir, give me this water, that I thirst not, neither come hither to draw".

This is an easy going age. We want to live in luxury and have things without working for them. It is this spirit that has produced the bandit.

Husband No. 4—Prostitution.

"He whom thou now hast is not thy husband" *(vs. 18).*

Isn't it odd, and yet not so odd when one considers the terrible depravity of the human heart, that divorces are so common and so numerous among people who have been scripturally married, yet couples, whose union have not the slightest sanction of the Word of God, will remain together for years without any thought of divorce or separation. In a word, such unions are nothing less than legalized prostitution.

Husband No. 5—Partisanism.

"The woman saith unto Him, . . . Our fathers worshipped in this mountain, and Ye say, that in Jerusalem is the place where men ought to worship" *(vss. 19, 20).*

She was a stickler for her peculiar religious party or sect, but as is so often the case, her sect was not worth sticking to. Jesus said to her, "Ye worship ye know not what". It is too often the case, that the farther a religion is from the truth, *the more devoted and enthusiastic will be its followers.* Of a certain sect Jesus said, "Ye compass sea and land to make one proselyte". Of that same sect and proselyte Jesus said, "And when he is made, ye make him twofold more the child of hell than yourselves".

Getting Rid of Husbands

It seems that this woman had wrongfully put away her five previous husbands, and that she was unlawfully living with another man. Beloved, we cannot do things that way. It will not work. Paul says, "The woman which hath an husband is bound by the law to her husband so long as he liveth . . . . So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man". By these words it will be seen that in the spiritual realm at least, all doors and avenues of escape from matrimonial entanglements are tightly closed, except one, that is, the door or avenue of **death.** But, thank God, one way of escape is quite sufficient. And here it is—"Wherefore, my brethren, ye also are become **dead to the Law of the body of Christ;** that ye should be married to another, even to Him who is raised from the dead" *(Rom. 7:4).* The woman of our text tried another way and brought upon herself no end of trouble. And mark you, reader, you will never get real and true freedom from the broken and violated bonds of the five Books of Moses, nor from the five husbands mentioned in this article, nor even yet from any other sinful alliance, except by the death of Christ. "If the Son therefore shall make you free, ye shall be free indeed".

HOW TO OVERCOME THE DEVIL

(Continued from page 3.)

may we. The devil cannot prevail against those who are grounded in the will and Word of God and know how to use it in his attacks upon them.

THE NOBLEST DISCIPLINE

H. Giles has said that sorrow is the noblest of all discipline. It is a scourge, but there is healing in its stripes. It is a chalice, and the drink is bitter, but strength proceeds from the bitterness. It is a crown of thorns, but it becomes a wreath of light on the brow which it has lacerated.—*Selected.*

SPECIAL BIBLE STUDY DEPARTMENT

SUGGESTIVE OUTLINES

THE LOVE OF GOD

"But when the kindness of God our Saviour, and his love toward man appeared" *(Titus 3:4, A. S. V.)*.

Throughout the New Testament Epistles the inspired writers affirm that the particular ground of human salvation in and through Jesus Christ is the love of God. Yes, God loves the world of mankind. What a wonderful thought that is! He has loved it, and He loves it still. "God so loved the world that He gave His only begotten Son" *(John 3:16)*. The Son of God, Christ Jesus our Saviour and Lord is the expression and manifestation of the love of God, in that He came to earth as the gift of God to be "lifted up" on the Cross and to die to redeem a lost and ruined race *(John 3:14-16)*.

The Lord Jesus Christ manifested the love of God all through His earthly life, in word and deed. But the cross is the greatest and fullest display of God's love; for it was there "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" *(Rom. 5:8)*.

There is an inexhaustible depth of meaning to this great fact of Divine revelation. It will do us good to reflect upon the love of God until our whole being thrills with joy because of it. What do the Scriptures teach about the love of God?

1. **God's love is coeval with Himself** *(I John 4:8,16; II Cor. 13:11)*.
2. **God's love is sovereign in its operation** *(Deut. 7:8; Eph. 1:4; 2:4)*.
3. **God's love is spontaneous and self-sacrificing in its expression** *(John 3:16)*.
4. **God's love is manifest in its action** *(Rom. 5:8)*.
5. **God's love is immeasurable in its greatness** *(Eph. 2:4)*.
6. **God's love is unmerited in its object** *(I John 4:10)*.
7. **God's love is saving in its purpose** *(Rev. 1:5)*.
8. **God's love is inseparable in its grip** *(Rom. 8:39)*.
9. **God's love is unending in its character** *(Jer. 31:3; John 13:1)*.

God's love is a wonderful love indeed. It is unselfish, gracious, free, manifest and bountiful in its bestowment, and eternal and unchanging in its character. It is as high as the heavens, as wide as the world, as deep as the deepest measure of human sin and guilt and as great and eternal as God Himself.

"O love of God, how strong and true,
Eternal and yet ever new.
Uncomprehended and unbought.
Beyond all knowledge and all thought.

We read Thee best in Him who came,
To bear for us the Cross of shame;
Sent by the Father from on high,
Our life to live, our death to die."

THE ONLY ONE

There are many things said about Christ which cannot be said of any other. He stands alone and is unique in many respects. He is unique in His Being and Personality, in His Holiness and Sinlessness, in His Goodness and Compassion, in His Power and Wisdom, in Love and Grace, in His Self-sacrifice and Vicarious Death, in His Resurrection and High Priestly Ministry, and He will be unique in His Second Advent and the Glory of His Coming. Among all the creatures of God, as well as among all the sons of men, there never was nor ever will be, another like Christ. He was not a creature but the Creator, He was not a son of man but **The Son of Man.** In every sense of the word, Christ is the **only One,** the unique and incomparable Son of God, the embodiment of goodness because He is filled with God.

1. **There is but one that is good.** "There is none good but one, that is God" *(Mark 10:18)*.

The Scriptures affirm—

FIRST, THAT ALL ARE CONCLUDED UNDER SIN *(Gal. 3:22)*.

SECOND, THAT JEW AND GENTILE ALIKE ARE ALL UNDER SIN *(Rom. 3:9-20)*.

THIRD, THAT THERE IS NO DIFFERENCE, FOR ALL HAVE SINNED AND COME SHORT OF THE GLORY OF GOD *(Rom. 3:22,23)*.

FOURTH, THAT ALL MEN ARE CONCEIVED AND BORN IN SIN *(Gen. 5:3; Job 15:14; 25:4; Ps. 51:5)*.

FIFTH, THAT THERE IS NO MAN WITHOUT SIN BY NATURE *(I Kings 8:46; Eccl. 7:20)*.

SIXTH, THAT CHRIST ALONE WAS WITHOUT SIN *(II Cor. 5:21; Heb. 4:15; 7:26; I John 3:5)*.

Being without sin Christ was good, and because He was good, He was God. Says Dr. Alexander Maclaren, commenting upon the words of Christ to the rich young ruler: "Either Jesus is here repudiating the notion of His own sinlessness, and acknowledging, in contradiction to every other disclosure of His self-consciousness, that He too was not through and through good, or else He is claiming to be filled with God, the source of all goodness, in a wholly unique manner. It is a tremendous alternative but one which has to be faced. While one is thankful if men even imperfectly apprehend the character and nature of Jesus, one cannot but feel that the question may be put to the many who extol the beauty of His life, and deny His Divinity, 'Why callest thou Me good'? Either He is 'God manifest in the flesh', or He is not 'good' ".

Jesus is the only One that is good, for He is the Holy One of God, the Word—God made flesh *(Acts 2:27; 3:14; 13:35)*. Being what He was, none could contaminate Him, and death could not hold Him.

2. **There is but one Mediator between God and men** *(I Tim. 2:5)*. There was no other found that was good enough to fill this place, save the man Christ Jesus. There is no other that can fill it, and since Christ fills it to the satisfaction of God, there is no other needed. Christ is the **only** mediator between God and man, therefore any other who pretends or claims to fill this place is a wretched impostor.

3. **There is but One who died for the people** *(John 11:50; 18:14)*. God is spirit and therefore cannot die, but He who died is none other than God *(John 4:24; Acts 20:28)*. Being enshrined in humanity, God in Christ died to reconcile the world unto Himself *(John 1:1,14; II Cor. 5:19-21)*. The One who died for us, died a penal, substitutionary and a vicarious death *(Rom. 4:25; I Cor. 15:3; I Peter 3:18)*.

4. **There is but one offering for sin** *(Heb. 10:12-14)*. Christ gave Himself as the "one sacrifice for sins", and it answers for them, and puts them away. Christ made the supreme sacrifice, therefore no other can be made that is worthy to put away sins, and no other needs to be made.

5. **There is but one Name in which there is salvation** *(Acts 4:12)*. The gate is strait and the way is narrow, that leads to life and salvation, because Christ alone is the Way *(Matt. 7:13,14; John 14:6)*. There is but One Saviour, the man whose name is "Jesus", and He alone can and does save *(Matt. 1:21)*. Through the one and only name, the Name of Jesus, is there salvation and forgiveness of sins *(Acts 16:31; 10:43)*.

6. **There is but one Shepherd of the flock** *(John 10:16)*. The Good Shepherd gave His life for the sheep and is now living for them in the Glory. The shepherd work of Christ is represented and set forth in His high priestly ministry, in which He represents believers before God in His own person and merit and intercedes for them *(Eph. 2:6; Rom. 8:32-34; Heb. 7:25)*.

7. **There is but one Lord Jesus Christ** *(I Cor. 8:6)*. In these three title names linked together we have the full representation of the Lord's mission, work and offices. As Jesus He is the Saviour; as Christ the Messiah-King of Israel; and as Lord the great High Priest and Head of the Church, as well as the manifestation and expression of Jehovah-God. And what an One He is! The Holy Spirit has given us the summary, "For of Him, and through Him, and to Him, are all things" *(Rom. 11:36)*; and "From Him which is, and which was, and which is to come" *(Rev. 1:4)*.

STRANGE WEATHER SIGNS

While earthquakes were devastating Southern Europe, the Atlantic seaboard of the United States was experiencing abnormal weather for the time of year. In Virginia, noted for apple culture, drifts of snow, in some places six feet high, were piled around trees already bursting into bloom. In Georgia, Alabama, and Florida storms brought a torrential downpour, with winds of almost hurricane proportions. Three rivers had overflown their banks, and some communities in the lowlands had to be temporarily abandoned. In New York the gales demoralized the harbor traffic, and caused such conditions that two liners, the "Carmania" and "Arabic," were forced to take their pilots to Europe. A number of lives were lost, and hundreds of thousands of pounds' worth of damage done. In the north-western part of Florida approximately 6,000 people were reported to be homeless. "For thus saith the Lord, * * I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come" *(Hag. 2:6,7)*.—*The Christian Herald and Signs of the Times.*

"In love He broke my heart to make room for Christ: now I know it was **love** that did it. Till then I never knew the creature's **need** of Christ, nor Christ's **suffering** for a broken heart."—*G. V. W., in Help and Food.*

God will rule when we allow Him to do so, or overrule if He must.—*C. B. McAfee.*

GENTILE DEPARTMENT

Continuing the Russia Evangelization Society

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are requested to indicate their own desire as to the use of their gifts. Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 182 Main Street, Toronto.

The missionary activities extend to the following places and parties:

RUSSIA—The All-Russian Union of Evangelical Christians, the All-Russian Baptist Union and unattached missionaries and Gospel Associations in various parts of Russia and Siberia.

UKRAINIA—The Kiev Union of Evangelical Christians.

GERMANY—The Bible School, Missionary work and publications of the Light in the East Society; J. Thiessen: Pastor Lohman's Bible School.

AUSTRIA—Pastor Pfarar Monsky's Mission in Vienna, with seven workers.

HUNGARY—Mr. Eugene Nagy.

POLAND—John Kovalchuck, Wladyslaw Gielec, George Nazaruk, Fred Stetler, Josef Mrozek.

ROUMANIA—Mr. and Mrs. Richard Hill; Mr. Josef Neumohr.

CZECHOSLOVAKIA—Charles Lukesh, Edna Kauffman, Miss Hollas, Prof. V. Martcinkovsky.

FINLAND—A. V. Dobrinin, his monthly magazine, "Faithfulness"; read by Russians in twelve countries.

FRANCE—Prince Vladimir Nigeradze, Paris.

BULGARIA—Paul L. Mishkoff, two colporteurs, two Bible women, a Bible Hall and reading room, the monthly magazine "Spiritual Renewal."

SOFIA—Josef Jsakoff and Miss Pavlina Dimkova.

THE EARTH STILL SHAKING

Philippople, Bulgaria, June 15, 1928.

DEAR FRIENDS:

Almost every day shocks are felt here, and further damage is reported from Chirpan and Pafasli. Despite the persistency of the shocks, relief work and reconstruction efforts are going forward. We give funds to buy bread for the most needy people, and our relief work consists now only in feeding and sheltering the homeless and destitute. We are using economy in the distribution of the funds in view of the fact that the need will be greater in the Fall. We have a long list of men, women and children who receive help.

Only yesterday I received a note that the bales and boxes had reached Bourgas. I expect to get them here next Monday, and wish you could see how many men and women are coming daily to us, hungry and naked, homeless and helpless. This afternoon I am going to Kerlove, Chirpan and other places to visit those in great distress and to distribute funds.

We need your prayers in this hard time for us all. Sincerely yours, PAUL L. MISHKOFF.

NEEDING MORE HELP

Helsingfors, Finland, 4th July 1928.

DEAR BRETHREN IN THE LORD:

That you may share in the results of the spiritual influence of our publication, I am keeping in touch with you.

I recently had the opportunity of buying 300 copies of the Russian Bible for only $40.00, which is very cheap. I will distribute these Bibles chiefly among poor Russians in several countries. Up to this time I have not been able to pay the required sum, although the Bibles are in my hands. I am holding them in faith that the Lord will supply my need.

The little country of Latwija has undergone a great misfortune. Many places have been deluged by rain as never before. The harvest has been destroyed and the people are famishing. Many evangelical believers there are suffering inexpressibly. The downpour has continued about forty days and the weather is now very cold. Would that God would lay it upon hearts to relieve these ruined people in their extremity!

This year I have received from you monthly $85.00 altogether for the printing of "Faithfulness," for my personal needs and for my printing press. I am so grateful to the Lord and to you for this. However the amount is less than half of what is necessary for the publishing of "Faithfulness" and for my family needs. I had to use the remittance of May 11th to take care of debts. I hope this great financial burden may be lightened soon, as I am in a difficult position.

I have not had time to rest, but hope that the way may open for a brief holiday the latter half of this month.

With prayerful best wishes and hearty greetings, I am

Truly always yours in Christ,

A. DOBRININ.

MANY OPPORTUNITIES TO PREACH THE GOSPEL

In a communication from Missionary Fred Stettler, dated June 16th, he describes various experiences which he underwent in different places and with several classes of people, which must have been rather painful to him in some ways. If he has learned to extract the sweet out of the bitter, however, they may prove to be profitable to him. We quote from his letter:

"The experiences through which I have been passing in various places have been very trying especially during the last month. I held twenty-two meetings and took part in a large conference of the German Union of Evangelical Christians. It made my heart rejoice to see them gather from every corner of the country, and my greatest joy was to see a number of converts, some of whom were baptized at the conference. Now and then brothers took me aside and said, "Can you not come to us again?" I also heard of many a soul who had been saved in the meetings of last winter, of whom I had had no knowledge. In one place there were six. Of course I heard also that some had gone back who had professed conversion during the evangelistic meetings.

"My heart is greatly burdened because of many pressing invitations. The conference of sixty-six delegates, representing the abovenamed union, elected me in my absence, for Sunday School and Young People's work. Besides, I have been a sick man for several weeks, so that for the past two weeks I have not held one meeting. The sickness commenced about a month ago, and I have spent some time in bed. Some days I stayed in bed until the first song was sung, whereupon I rose and dressed to give the message. Immediately after the message I left the room and returned to bed. This had to be done because the meetings had been previously announced far and wide, and some traveled five hours on foot in order to attend. I have canceled all engagements, and assure you that it is not easy to rest and to remain in bed when the work is waiting.

"May I ask your intercession in my behalf, and also for these young Christians? Till this day God has supplied all my needs, and I am very grateful to Him and to His stewards for their part in the work in Poland.

"May I greet all the dear friends with Deuteronomy 32:3, "Because I will publish the name of the Lord: ascribe ye greatness unto our God."

Yours hid with Christ in God,

FRED STETTLER.

THE INFLUENCE OF TRACT DISTRIBUTION

Znoimo, April 25th, 1928.

I feel as if we are entering upon a new phase of the work here. I rejoice to be able to report that the tract work is bearing its own evidence as to its importance. The influence is being felt all over the country, though it is only eight months old, and had to overcome handicaps, prejudice and enmity. It was the natural, and only means available with which to cope with the situation. How many men and means would it take to cover the country with a message that is needed, which thus the mail is carrying all around!

When these 10,000 monthly leaflets can work thus, how would it be if we could send a hundred thousand out each month? I am thankful for a little assistance from England, on behalf of the Post Office employees, bearing the cost of a thousand new addresses each month, and 500 repeated to those on the previous list. But there are nineteen thousand registered employees, and more helpers. If taking a new thousand a month, we were to cover the whole list consecutively, when will the first one receive a second message? I am looking to the Lord to enable us to continue to send the message to all who received it once, increasing the service for a thousand a month, if we can't send it to all from the beginning. Each thousand means $4 per month, printing and postage, and that is outside the regular 9,000, of which a large part, is used for distribution in this district.

We have undertaken to carry out this program in dependence on the Lord, and look to Him also to supply the necessary help. Thus far we have only Sister Hollas, who works free, since she is drawing pension as a former Post Office employee, and who since her conversion, has dedicated her remaining time and strength to the service of the Lord. That is the type of conversion that we endeavour to present to the people. No simple registry, or swapping of a name, as has been practiced in this country under the "Los from Rome" movement, and then paraded as a "great revival" to credulous friends. I even believe that such helpers are waiting, if we only had the place to put them to do the work. The lack of room is one of our sad problems, hampering us greatly, and we cry to the Lord daily to relieve us soon, if He tarry.

The work in this district is also promising. Monday the 23d, we were at a new place, opened also through the tracts, and all present were greatly moved, especially an old man, over seventy who cried that he never before heard the message of such a salvation, and that it was too amazing to be believed at once. He asks prayer that he may believe soon. That shows you that there is need of further work than that of colportage. Thus we are trusting the Lord of the harvest to take care of that part of His vineyard here, and by His help go cheerfully forward, till He says "Enough, come up hither".

I trust you will enjoy good health on the beautiful hillside, and will remember us also in your communion with the Father. Sincerely yours, CHARLES LUKESH.

Aren't You a Missionary?

Dr. Grenfell tells a story of how, at a dinner given in his honor, a lady remarked to him: "Is it true that you are a missionary?" **"Isn't it true that you are?"** was his unexpected reply. Do we ever stop to think of it?—*Selected.*

A LETTER ADDRESSED TO A FRIEND

Znoimo, May, 16th, 1928.

DEAR SISTER IN THE LORD:

I will be prompt in acknowledging your kind letter, and thanking you for the same. I trust you will cheer me again soon with a word of encouragement. It is no small thing for us on the battle line to know that some one is faithfully holding us up in prayer. You say that you feel so small, but I am glad that it is not your size, but God's omnipotence that does the work, and He only waits for some one to be His instrument. Since you realize that you can be "heartily faithful" in your corner of the vineyard, what more is there necessary than to give God a chance? If we had to count our merits as visible on this earth, they may be rather slender, but the Heavenly bookkeepers know better how to value "true sacrifice".

Thus I am glad to be able to report an evident deepening in the lives of both, Mrs. Foucek and Mrs. Novak, also both of the men are coming forward, but more slowly. Mr. Novak indeed gives all proofs of a converted man, privately speaks of his assurance of salvation, and I trust that he will take the first opportunity to testify publicly. In his work as a railroad man he finds much antagonism, which held him back considerably, but he has overcome it, and is an increasingly bright example of the change of life, as it should be. He often remarks how mean it seems to him now, in his changed mind, that his fellow-workers use vile language, and even the behaviour of his enemies helps to strengthen him in his decision to stay firm on the Lord's side. He also has joy of victory over his antagonists, most of whom listen now with some respect. Pray that he may indeed be a shining light among those darkened minds. The work here is hard. So much greater reason for holding high the standard, and looking for a fuller harvest later.

You would find some news about our work in "The European Harvest Field". Do you get the same? Some of your remarks show the need of more thorough information. Yes, we have one lady that even teaches English, and who claims conversion, but has not yet taken such public stand as would be desirable. Also Sister Hollas, our volunteer helper, reads English fairly well. It is sort of fashionable to learn English, but only a few carry it to a degree of perfection, and I am sorry to say, that these are not willing to hear the Gospel. I had a year's subscription to the "Alliance Weekly" given to me last year, and do enjoy keeping in touch with the brethren. But this reading is too deep to be appreciated by our hearers, thus I am occasionally translating and elucidating some articles.

That leads me to the need of tracts adapted to our problems. With the help of the Lord I have been publishing for ten months now a Czech four-page tract, and the results of it have encouraged me so much that I ventured to print a parallel leaflet in German, the first one now being in print. The great need, and in order to save printing expenses led me to give out 10,000 at once monthly, and since we send a considerable number by mail to distant parts, even as far as South America, the postage, etc., brings up the cost for each 10,000 to $30.- to $60.-, per month, if we are to continue to publish both Czech and German. Indeed I would long to even enlarge the service, since this sort of tract for Roman Catholics is not available in either language. We have been getting a good tract from Germany, but being written for the indifferent Evangelicals there, it missed the point here. We are taking a considerable step in faith, trusting that there is nothing too hard for the Lord. I trust you will make it a special point of prayer that this need may be met, also that we shall have a building to work in.

THE LORD'S SUPPER

Znoimo, Czech.,
April, 11th, 1928.

Bible Class of the 12th St.,
Baptist Church, Allentown, Penn.

DEAR BROTHERS AND SISTERS IN CHRIST:

Praise God for His presence and blessings. How marvelous that God, so Holy and Righteous, has called us into His fellowship and sends us forth with the message of 'Glad Tidings'—salvation for all who believe!

The Easter season, just past, has again impressed upon us the heathenish practices of the Romish church. Beginning on Thursday noon the church bells are silent till Saturday noon, to commemorate the death of Christ. But instead of having silence, the children are sent all over town at the noon hour, also morning and night making a terrible racket with different kinds of wooden instruments. Then, on Saturday fore-noon, they go from house to house, begging for a reward for their services. On Thursday fore-noon the first half of the Mass is read, and the second half not till Saturday morning, when they already begin to commemorate the resurrection. The reason of commemorating the resurrection on Saturday is in order to close the fast, which means not

REV. JOHN KOVALCHUCK AND FAMILY
Faithful unto the Lord in a large district in Poland, centering at Luniniec, 250 miles east of Warsaw.

to eat meat (though fish and all kinds of other food are eaten).

In the after-noon the Dominicans had a great affair. They made a procession through part of the town, the priests dressed in their white robes, carrying the cross, a picture of Mary, candles (lighted), and burning incense. And over the head priest was carried a red colored four cornered cloth, supported by props at each corner, he walking underneath carrying the 'Holy Hostea'. A large crowd followed them, and a larger one stood viewing. We happened to be where we could see it from a third story window. The people take to such pomp and ceremony and Satan knows how to keep them from thinking "What does it all amount to; will it save my soul?"

Thank God, there are a few who are being awakened and who are beginning to see their need of a Saviour. Those who have pressed through to God are growing in Grace. I will enclose a copy of a letter written by one of the converts to a woman who attended the mission quite frequently for a year or more, who is ill in the hospital at present. Though she (the saved one) has practically no education, she has experienced the Peace of God and is going forward, witnessing. The sick woman also claimed pardon of her sins, but she failed to confess Christ, and therefore is not going on in the Lord.

I mentioned in one of my former letters the blessings of the Lord upon us when we commemorated the Lord's Supper for the first time. We have had it in private thus far, with only those present that were privileged to take part. On Good Friday we gave all the privilege to be present who wished to. Some felt offended and would not come because they could not partake. This made us feel that we might have made a mistake in making it public. But the Lord graciously blessed those who came, and the working of the Holy Spirit was marked. There was one more, a German woman, to partake with us, and though the Czecks and the Germans are naturally not very friendly, when the Grace of God gets hold of them, it takes that all away. The fellowship was beautiful. And those who could not partake because they had not given proof of a changed life, (eternal life), also prayed and were in tears. One woman, before Christmas said, "I will not speak in the Mission like the old farmer women" (as she chose to call those who have been saved and gave testimonies). But God is working. She has spoken since, and also prayed, and even broke down in tears when praying in the Communion service. Pray that she will give up all and follow Christ, accepting salvation from Him. The people are so imbued with the merit way that Satan makes them think they can earn salvation through their prayers, if he can get them in no other way, just so they will not believe Christ and find the peace which He has for all.

The work among the children is also telling, some who were quite unruly and uninterested in the message, seem to be all ears now at times. There is an especially marked change in the two daughters of the woman who had said she would not speak in the mission. They are both interested in the Bible lessons and especially the older one, who is eight. The other Sunday when the invitation was given she was the first one to raise her hand, saying that she wanted to come to Christ. She also wanted to witness the communion service but her mother thought it was not for the children and left her at home. Pray that all our little ones as well as the grown folks will find the Saviour soon and many others be brought in.

Thank you for your interest and help, the stars will be yours in answer to your prayers when the rewards are given. Yours going forward for the salvation of souls till Jesus comes.

EDNA KAUFFMAN.

A WORD ABOUT THE PROPERTY JOHN KOVALCHUCK PURCHASED IN POLAND

Some time ago the Editor wrote John Kovalchuck, who labors for the Lord in Poland, inquiring how the title deed was made out of the property purchased by him previously, and if they were obliged to pay taxes on church property in Poland. We also inquired as to the financial needs in respect to the property. The following is his reply.—*Editor*.

Luniniec, Polesie, Poland, June 15, 1928.

DEAR BROTHER:

Your letter of May 30th received. Brother Norman J. Smith has sent us $150.00 for the purchase of the lot and the small house which we so greatly needed, and we have already bought the property. The deed was made out in the name of the Russian and Polish Baptist Convention in Poland. This Convention is recognized by the Polish government, and we work together for the Lord. We thought it was best to have the deed made out in this way, inasmuch as our church cannot hold real estate as yet because we are not fully recognized by the government, although we are hoping to be in the near future. Answering your inquiry as to whether or not we have to pay taxes, that is necessary, as even church property in Poland is not exempt.

We have enough money to pay for the property and notary expenses, but we still need not less than $100 for the repairs and enlargement of our small house. If we had about five or six hundred dollars we would not try to enlarge the old house, but we could build a new and a larger one, using the older one as extra. We are grateful to the Lord and to our good friends for all this assistance.

The Lord is blessing us richly. Last week we had a baptismal service, when seventeen souls were added to the church, and there are others ready for baptism. There is plenty of opportunity everywhere.

Sincerely yours in Him,
JOHN KOVALCHUCK.

EVANGELICAL MOVEMENT IN RUSSIA, AS OBSERVED BY ONLOOKERS

In large headlines there recently appeared in a paper popular among Russian emigrants, the **"Rul"** (Berlin), champion of the Greek Catholic Church, the following:

Successes of Sectarianism

"In the sectarian movement, the growth of which is like a snow-ball, the most important part is played by the Evangelical Christians. Their serious and stable success is among young people, chiefly among Vuzovzi (students of universities). Generally speaking, young people form more than half of their audiences. During the last investigation by the "OGPU" (political police) it was learned that Kronshtadt, a fortress of the revolution, had been peacefully conquered by Evangelical Christians, through their activity among the Red Army and Navy. Their preaching appealed to the Red Sailors, who were attracted by its sincerity."

Evangelical Movement in the Eyes of Atheists

Last month the Bolshevik Moskow paper **"Trud"** ("The Work"), the organ of Trade Unions, published the following article on the **"Sectarian Movement"**: "During the years of the revolution the Orthodox church lost part of its members; but sectarians grew much, although not as greatly as they themselves report—to 35,000,000. Nevertheless the number amounts to 6,000,000, besides 9,000,000 of previous believers; while before the revolution there were less than one million sectarians.

"Former monarchists, officers, etc., are leaders of the sectarians. Sectarians know how to adapt themselves quickly to the spirit of the time, and have accepted the ways and methods of the Bolshevik party. They discuss matters of education, health, cooperation and agriculture,—questions which are of concern to the Soviet Government.

"Every member of their congregations is overburdened with work. At every center there are different clubs—musical, dramatic, both for men and women, and they have established a very good æsthetic department. This is having its results, as is evident when a young communist girl will go to Evangelical Christians. In a former factory the sectarians distributed, through their clubs, tickets to their concerts, and sold up to one thousand. Their activity increased during the last year; and during an anti-religious meeting where 1,300 were present, a young sectarian came forth with objections."

Preaching from the Roofs of Flooded Huts

In the summer of 1927 there was a great flood in the Habarovsk district, caused by the overflowing of the river Ussuri. In the Imansk district sixteen villages were literally covered by water, which condition lasted for eight days, reaching a depth of twenty-eight feet. Our Evangelical brethren who were saved, did not remain on the roofs of their huts as mere spectators of the awful scene, but preached there. They read the Gospel, sang hymns and preached. Some of the brethren have suffered, but have remained spiritually true.

An Awakening among Russians

We are informed that in the Far East, in the districts of Habarovsk and Vladivostoc and Amur, there is a strong evangelical awakening. About forty congregations of believers were established in Habarovsk in 1927, each numbering twenty to sixty. In Blagoveshensk in the same year a group of Evangelicals numbering one hundred was formed, with a branch at Amur.

Worldliness among Christians

A brother from Russia reports that worldliness in the churches may be noticed among Evangelical believers in Russia. Outward success (of organization) has turned their heads, and many are thirsting for the really spiritual things. Many believers are asleep and need to be awakened. But it is a comfort to know that the Holy Spirit is still convicting sinners, and that multitudes of people listen to the Word of God with hunger, forgetting even to eat, and sitting seven to eight hours at places of meeting. The door is not yet shut!

AFTER THE EARTHQUAKES

Over 2,000 people kneeling "in the mud" to pray after the Sermon of Rev. Paul L. Mishkoff. He is by the table, where Gospels are ready for distribution. (Philippople, May 14.)

Formalism Decaying

Belief in ritualism is dying, and dying rapidly, especially in the Greek Orthodox church. Its priests, eight in a day, are declaring their absolute apostasy. Lutheran churches are empty, and their buildings, many of them, going into the hands of Evangelical Christians and Baptists. Roman Catholic priests are appealing to their people in Polish, declaring that God does not help because He is non-existent.

Many souls, especially of the youth, are being attracted to Christ. You cannot imagine their condition. Many of the seventeen to eighteen year old daughters of good families have lost their virtue. One young man of nineteen is a wreck. Pale and blue with cold, in his leathern short overcoat he is running day and night searching for vodka (wine). He comes to our meetings to disturb, and to distract attention from the Word of God. Much patience is needed in dealing with him, and his scoffing is met with tenderness. By and by, without knowing it, he is brought nearer to Christ and drawn to us. Though he does not understand it, it is the drawing power of the Cross of Christ.

THE STORY OF THE CONVERSION OF PROF. V. PH. MARCINKOVSKY

IN LOVING MEMORY OF PAUL NIKOLAI, TRANSLATED FROM THE RUSSIAN BY LYDIA MELNICHENKO BRAMBILLA.

Moscow, Jan. 1922.

Just as St. Paul had a Timothy, so God gave to Paul Nikolai—that man of God who did more than any other for the students of Russia in her colleges and universities—a Timothy, in the conversion of Prof. V. Marcinkovsky, as recent writings prove that he has followed faithfully in the steps of his spiritual father. Articles concerning his work have appeared in the "European Harvest Field" from time to time.

* * * * * * * *

It was in the year 1903. I was sitting alone in my room on Galernaia Ave., in the city then known as Petersburg. On the table before me a small kerosene lamp, shaded with a piece of paper, burned dimly. I felt oppressed. There was darkness and desolation in my heart. At that time I used to read the Gospel now and then. However, I saw in it only a book of high moral ideals. It seemed to me that actual life was very far from those ideals. At times I suffered because of this. It seemed unbearable to think that it was impossible to attain to this high plane of living. Sometimes I felt I had no strength to live on. I was not a bad student, and worked rather assiduously, but still there was enough time for many oppressive thoughts concerning the aimlessness and vanity of all things, and of my own spiritual weakness. I was becoming a victim of many sorrowful reflections.

A Visit to a Students' Bible Circle

Suddenly, as I pondered over all these things, there came a knock at my door. It was my chum of High School days. He came in and we began to chat. "Listen," he said, "have you heard? There is a new Students' Circle—A Christian one. Will you go?"

"What's up? What Circle?"

"Oh, you've heard about it. They preach a living Christianity—that everybody must be born again spiritually. And these new-born Christians are uniting all over the world. Let's go; it's rather interesting." So the next Sunday we went there together.

It was quite a distance from where I lived, about an hour's walk. We arrived and entered. The meeting had not begun and the students were drinking tea. Some were sitting, some standing. There were university students, students of mining, future civil engineers and technologists. A signal was given to finish the tea-drinking. Shortly all passed to another room which was very comfortable and homelike. Pictures of rowboats and sailing vessels ornamented the wall. (Our host, in his youth, had been fond of seafaring). There were shelves of books all around the room. The students, perhaps thirty men, sat down forming a circle.

In the middle of the circle stood Paul Nikalayevitch Nikolai—a man in his forties—lean, of average height, with a simple, likeable face. "Let us begin with a short prayer, my friends," he said. All arose. For the first time in my life I heard a simple prayer from the heart to God that He might bless us and enlighten us through His Word. I felt that it was not a formal prayer, a performance of duty, but something as natural as breathing. At the same time I felt the unseen presence of God. Then we sat down.

After a brief introduction he read us the Story of the Prodigal Son. He read it so

sincerely, explained it so vividly, analyzed it so thoroughly, so uniquely, that I (as probably all present) felt that he was speaking directly to me—"I am wandering far from my father; I am being fed with the swine; I am dying of hunger." Then and there I noticed a new aspect of the Gospel.

As soon as he had ended his sermon he approached me, a newcomer. He was very friendly, spoke a few cheering words, and asked me to come around if I had any problems. I walked back home full of new ideas and new hopes. Thus I met Paul Nikolai, the founder of the Russian Students' Christian Movement.

Some Characteristics of Paul Nikolai

I do not presume now to write his biography. I desire only to recall a few precious memories that live in my soul like so many fragrant flowers. I rejoice that I met him. With his personality are linked the best years of my student life. He helped me to make the most important decisions of my life. Because of him I know the most rapturous joy of my life, the supreme joy by which I live up to the present.

He drew us to himself by the purity of his soul. The populace called him "saint." There was no pronounced holiness in his countenance; he was not sanctimonious; he never preached at people; he never used an admonitory tone. "To be, not just to seem" rang through all his actions, his sincere words, his unpretentious manners. He spoke simply of sublime things.

He knew too, how to joke with the students at the conference intermissions. I recall how he and the students, with boyish laughter, threw pine needles at one another and played all kinds of games.

He was the soul of our movement; he himself was the movement—noiseless, quiet, like a good piece of mechanism. We agree with our Western brothers that he was the "Father of the Christian Student Movement in Russia." He gave to it all his life. Many of us who consecrated ourselves to Christian work were constrained to do it by his influence.

Yet such devotion to the cause never degenerated into fanaticism. It was so because his was not an adherence to his own cherished idea—but a conception of God Himself. His was a devotedness to One who is Life, Wisdom and Spirit. That's why he was so interdenominational. He was capable of understanding the other fellow's belief. Well it is said that the style of the man is the man himself.

Paul Nikolai was an outstanding preacher; and what happens so rarely in Russia, he was a preacher for the Intelligenzia. For students especially his was a very good style. He used the plain, clear language of the Bible. His Biblical sketches, "Moses," "Jacob," "The Samaritan Woman" and others, represent unforgetable classical examples of sermons. They all were clear, concise, expressive. He spoke only of the things that were as clear as daylight to him. He could do so because the light of the Holy Spirit was within his soul.

He also possessed a bright intellect, which was sharpened by his training to the profession of a lawyer. He spoke the English, French, German, Swedish and Finnish languages fluently. This linguistic knowledge enriched his vocabulary and his thoughts with many shades of meaning. His deep knowledge of the Bible and Religious Literature in general, as well as his long experience in the conducting of the Circles for the Study of the Scriptures, enabled him to compile a unique text-book in the Russian Language, entitled, "Study of the Book of Mark."

His sermons were always illustrated by his personal experiences, warmed by his prayerfulness and his passion for seeking souls. They compelled the entire attention of his listeners. Without fatigue, even hanging on his words, we could listen to him for hours and hours; yet he never spoke lengthily.

Without being a formalist, or a pedant, he possessed the trait of accuracy and punctuality, the traits so sorely wanting in the make-up of a Russian. He was careful and considerate of the other fellow's time. We Russians are not ashamed to scorn these traits on account of our would-be largeness of character.

Most of all, we were drawn to Paul Nikolayevitch by his wonderful feeling of fellowship. His way was not a polite art of entering into a conversation; he was capable of diving into the depths of one's inner life, so that one could open up to him one's heart; one could pray with him. All this enabled him to carry on so wonderfully the "personal work" which, after all, is the heart of Christian work in general.

A Personal Interview

As soon as Paul Nikolai noticed my interest in religious problems, he invited me to his home. Then suddenly, but naturally, he asked me, "Do you believe that Christ is the Son of God?"

"I am quite indifferent to this matter," I replied, "I accept Him rather as a great man."

"Do you think you are a sinner?" he persisted.

"Yes, I do," I admitted.

"Do you believe that Christ died for our sins, and that our sins are forgiven when we accept Him as our personal substitute?"

"I doubt this."

"Do you believe this is possible?"

"I don't . . . rather."

I recall that then I did not think of the power of Christ's love; I was considering only the great burden of my sins. Then and there I felt a need of forgiveness for my sins. I longed for freedom from guilt. I told him all this.

After this conversation I dived into the Scriptures more and more. The words of Paul Nikolayevitch compelled me to apply the Scriptures to my own situation and to my own experiences. But grave doubts had me in their grip for a long time afterwards.

A Spiritual Crisis

In the spring of 1904 when I was a student in the Historic Philological College, a great crisis in my life took place. It happened thus. In May of that year Paul Nikolayevitch arranged an excursion to Finland. About twenty-five students participated in it. In Kelonioki, on the shore of a Finnish Bay, under the pines, we sang hymns, prayed, and listened to the reading of the Gospel. In my own heart there was a continuous struggle. Joyous feelings gave place to dark doubts alternatingly. Strolling in the woods, thinking deeply, I met Paul Nikolayevitch. "Well, my friend, tell me to what conclusion you came at the close of this year," he inquired.

"I have not advanced far," I replied, "sometimes, seemingly, I do not believe in anything."

"Tell me," he uttered in a resolute manner, "do you agree to come to God? You know Christ promised, 'Him that cometh to Me I will in no wise cast out'."

"But how can I accept Christ with all my doubts present? I am not quite convinced that Christ existed historically," I objected.

"Doubt need not hinder," he returned; "but if He exists and calls you, do you consent to follow Him? Instead of submitting to continual doubting and self-analysis, let us appeal to Him directly." We prayed together. I felt that now was the time, the only time, a time which would never come again; it was now or never! I prayed aloud to the Father in His Son's Name. I confessed my need of the Saviour. I expressed a wish to follow Him, with His help.

It was a short, childish prayer; I do not recall its words. I only remember a wonderful stillness around us, the silent pine trees above our heads, a luminous sparkling sea extending to the horizon line. A deep, incomprehensible calmness of eternity and a great joy overflowed my heart. "And now," said he encouragingly, "be true to your decision. Fight against the doubts." A light descended upon my soul. I proclaimed at that moment a battle in the Name of Christ against myself, against sin, and against all evil doubts. Such a joy as never before nor after! Then I understood the meaning of the words: "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" *(Is. 55:12)*. Everything seemed to be new. I longed to go to men to tell them of a living, saving, loving Christ who had become a reality. My rejoicing continued all the way home. What a delight to bring my testimony to relatives and friends: "I have found Christ; I have found a spiritual power to fight sin; I have found that which up to this time I had sought in vain everywhere."

Paul Nikolayevitch led me through the threshold of Faith. He was capable of inducing me to take that hard first step because he had lived through a similar experience. He gave all his heart to Christian work; he consecrated his entire life to it, gave his property, sacrificed a career. He did all this in order to convert Russian students to Christ.

Induced to Become a Christian Worker

In May 1907 Paul Nikolai again gathered his student flock to his home. At this time I had graduated from the university and had decided to become a pedagogue. Six years in the teaching profession went by. I wrote him that the Lord was with me. I was meeting life's problems joyously because not alone. At this time he wrote, asking me to consider leaving the position of a teacher in the High School and devoting all my time to the Student Christian Movement. Had it not been for his inspired call I would not have left the work which was dear to my heart and very remunerative. It meant leaving the town where I had lived for seventeen years. Together with my family I moved to Moscow. Friends assured me that I had gone crazy. Nikolai told me I must meet all the difficulties of my new position with faith. He gave me as my life's motto: "Behold, the eye of the Lord is upon them that fear Him" *(Ps. 33:18)*. I repeat that Paul Nikolai had the power to impel others to take many a serious step in the path of faith. Why? Because he himself moved forward continuously. He was a man of sterling character. He was always considerate, always concerned deeply for all which pertained to the needs of the students.

He brought temporal comforts to many. I recall how in 1905 I lived on Vassilievsky Isle in poor small quarters. I fell ill with malaria. With me lived a student who was suffering from a nervous breakdown. We were very friendly, but for some time we had been almost starved. Then one beautiful day a carriage came to our door. We were taken down and placed in that carriage and driven to Paul Nikolayevitch's home! There we were blessed with wholesome food, treatment, and loving care for all our needs. I believe that because he did such things he experienced the wonderful love of God. God abundantly cared for him.

Incidents of God's Care

I remember that at the beginning of the Revolution one of his relatives was a victim of a mob riot and was killed. Paul N., knowing nothing of this occurrence, was going to call on him at his home. On the way he was notified of what had happened, and hurried to the wife of the killed man, his sister. As he was

entering the back door the mutineers arrested him. "This is one of them. Watch him closely," said a man in black, giving him over to soldiers. Paul N. covered his face with both his hands, and, as he related afterwards, fell into a slumber. Then suddenly he left the convoy, descended the stairs, crossed the court and vanished through the gates in the sight of the convoy.

Another time in Vyborg God cared for him. A "Pogrom" was staged against the Russian population in general, especially against the rich. A crowd came to Monrepos where P. N. lived, seeking him, as the owner of the estate. A soldier in the crowd, having understood whom they were seeking, blocked their way, shouting: "You seek Paul Nikolai but I won't let you harm him. He is a saint, not a mere man. He saved my family from starvation!" Those words produced a great effect upon the crowd, and they went away.

My Last Visit with Nikolai

I saw Paul Nikolai for the last time in the city of Vyborg in January 1918. He invited me to read a lecture to the Vyborg youth. Before the lecture he drove me to Monrepos, where we discussed all the aspects of the Student Movement. He rejoiced that many students were becoming members of the circle. He planned the work for some of us—he was present at my lecture. During an intermission he bade me good-by, as he had to read a lecture in a Swedish school. After that I never saw him; but in my imagination I have seen him often, as I am seeing him now.

The news of his death was an unexpected and terrible blow to all of us. He died of a complication of diseases, in October 1919, at his home in Monrepos. He was unconscious during the last hours of his life.

His family buried him on a picturesque rocky isle. On a tower above his grave, at every breath of wind an Aeolian harp sends forth sad harmonies. But a short distance from that place we had gathered for our meetings, conferences and prayers. His burial place marks the cradle of the Russian Students' Christian Movement. Here is the "Little House in the Woods." Under its roof many of us at the dawn of manhood confessed to God our sins and made life's great decisions.

In the park of Monrepos, on the shore of the bay, under the tall cliffs covered with moss, and shaded by the pines, stands a marble statue. It is Veinemein, the gray-haired singer of the Finnish poem, "Kalevala." He is singing an inspired song to the honor of the knights who have given their lives for the good of mankind. He sings, "Glory to the heroes who have fallen in battle," and calls for new soldiers for God's great army. It is a fitting memorial and tribute to this one, Paul Nikolai, who fought the good fight of faith to the end, and fell. But before he fell he had enlisted many new recruits for the Christ whom he served.

A PRAYER APPEAL

(Continued from page 2.)

for help. The Moody Bible Institute students responded first with boxes upon boxes of splendid clothing. We need more. It can be sent to the Fellowship, 108 Dobbins Street, Brooklyn, N. Y. For over a year Brother Mishkoff has asked for the support of three well-trained spiritual leaders to help in covering 5,000 towns and villages. We believe someone will hear God's call now. Any reader can get this with God's help, if the Spirit leads.

Pray for unevangelized sections. Will you not in the second place pray that out from the revival centers the fire may spread into the unevangelized parts of Roumania, Jugo-Slavia, Servia, Poland, Finland, Lapland, etc., wherever they have not had the Gospel. Let us make this a world-wide prayer. Concentrate on Central Europe and Russia, or any other field, but reach out for similar needs to the whole world.

I ask your earnest prayers for all God's purposes in and through every deputation worker, myself included, during the summer months.

THE MAGAZINE APPRECIATED

DEAR CHRISTIAN WORKERS,

I received a copy of "The European Harvest Field" yesterday marked "Sample Copy," so I take it for granted that my subscription to that splendid magazine has expired. By God's grace I am enclosing herewith a one dollar bill for my year's subscription, as a renewal to the "European Harvest Field."

Our Lord Jesus Christ greatly blesses the inspiring messages in it, to my soul. I rejoice that there are so many who are hungering and thirsting after righteousness in Europe, and that many are enduring hardness as good soldiers of Jesus Christ. Sincerely,

Man could not have written the Bible if he would and would not if he could have.—*Selected.*

"HE IS ABLE"

"They come to Jesus, and see him that was possessed with the devil * * clothed in his right mind" *(Mark 5:15).*

Jesus Christ wrote no book, founded no institution, built no cathedral, formulated no creed, devised no church government, left no ritual. He saved men, captured men, apprehended men, transformed men, filled men with flaming enthusiasms. The men were of all types of temperament, and He took them all as He found them. He suppressed no man's personality. He crushed no man's individuality. He changed men's natures, quickened their personality, and sanctified their individuality. He was able for every variety.—*S. Chadwick.*

THE MISSION OF SORROW

If laughter has a mission, then must not sorrow also have a mission? Yea, verily, sorrow has a Divine mission. It has brought many a wayward heart very close to God. In times of sorrow souls have been led to look up to God, and in believing love say, "Father." Many are the hearts that have been sanctified through sorrow which otherwise might have been estranged from God. Very beautifully does Dr. Robertson say: "The simplest and most obvious use of sorrow is to remind us of God. It would seem that a certain shock is needed to bring us in contact with reality. We are not conscious of breathing until obstruction makes it felt. We are not aware of the presence of a heart until some sudden joy or sorrow rouses it to extraordinary action. We are not conscious of the mighty cravings of our half-divine humanity, we are not aware of the God within us, till some chasm yawns which must be filled or till the rending asunder of our affections forces us to become fearfully conscious of a need.—*Brethren Evangelist.*

PRAYER GROUP LEADER

Miss Margaret Griffith, of whom most of our readers, if not all, have considerable knowledge, at least, through her articles in the magazine from time to time, has been appointed and will act as Prayer Group leader. The Lord has laid this matter upon her heart, and she hopes, so long as she remains in America to keep in touch with Prayer Groups already formed and to form many others as the Lord may lead. She informs us that there are at least forty (40) such groups already existing. We thank the Lord for these prayer warriors, and trust their number will be greatly multiplied. Please pray for Miss Griffith that this work may be blessed and prospered by Him.

STATEMENT OF RECEIPTS FOR MONTH OF JUNE 1928

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
2372	$ 100.00	2405	30.00	2438	1.00	2471	5.00	2504	10.00	2537	2.00
2373	3.00	2406	10.00	2439	10.00	2472	2.00	2505	18.00	2538	5.00
2374	5.00	2407	1.00	2440	21.00	2473	1.00	2506	5.00	2539	11.00
2375	1.00	2408	1.00	2441	40.00	2474	5.00	2507	5.00	2540	10.00
2376	5.00	2409	1.00	2442	10.00	2475	52.82	2508	72.50	2541	28.36
2377	50.00	2410	1.00	2443	10.00	2476	5.00	2509	1.00	2542	10.00
2378	5.00	2411	1.00	2444	6.00	2477	35.00	2510	10.00	2543	10.00
2379	10.00	2412	1.00	2445	10.00	2478	12.85	2511	2.00	2544	16.00
2380	5.00	2413	1.00	2446	11.00	2479	14.00	2512	5.00	2545	5.00
2381	3.00	2414	1.00	2447	1.50	2480	2.60	2513	6.00	2546	10.00
2382	25.00	2415	1.00	2448	25.00	2481	5.00	2514	1.00	2547	5.00
2383	5.00	2416	1.00	2449	60.00	2482	5.00	2515	5.00	2548	25.00
2384	1.00	2417	26.00	2450	10.00	2483	10.00	2516	10.00	2549	1.00
2385	1.00	2418	5.00	2451	5.00	2484	5.00	2517	31.00	2550	4.00
2386	15.00	2419	50.00	2452	10.00	2485	1.00	2518	5.00	2551	5.00
2387	10.00	2420	50.00	2453	25.00	2486	1.00	2519	10.00	2552	5.00
2388	10.00	2421	6.00	2454	1.00	2487	1.00	2520	5.00	2553	5.00
2389	1.00	2422	1.00	2455	6.00	2488	1.00	2521	1.00	2554	5.00
2390	11.50	2423	6.00	2456	5.00	2489	1.00	2522	1.00	2555	10.00
2391	5.00	2424	10.00	2457	5.00	2490	1.00	2523	1.00	2556	50.00
2392	5.00	2425	5.00	2458	15.00	2491	1.00	2524	1.00		
2393	15.00	2426	10.00	2459	3.00	2492	1.00	2525	1.00	Total	$2,371.15
2394	25.00	2427	5.00	2460	16.33	2493	1.00	2526	40.00		
2395	5.00	2428	10.00	2461	37.00	2494	1.00	2527	10.00		
2396	20.00	2429	5.00	2462	30.00	2495	237.50	2528	10.00		
2397	25.00	2430	20.00	2463	10.00	2496	3.00	2529	30.00		
2398	5.00	2431	1.00	2464	11.00	2497	1.00	2530	10.00		
2399	1.00	2432	1.00	2465	1.00	2498	6.00	2531	50.00		
2400	60.00	2433	5.00	2466	5.00	2499	7.00	2532	1.00		
2401	30.00	2434	39.14	2467	10.00	2500	50.00	2533	3.00		
2402	20.00	2435	6.00	2468	3.00	2501	1.00	2534	10.00		
2403	10.00	2436	35.00	2469	1.00	2502	1.00	2535	6.00		
2404	6.00	2437	21.05	2470	3.00	2503	10.00	2536	2.00		

Included in this amount are 48 subscriptions to the "European Harvest Field".

JEWISH DEPARTMENT

Continuing the Christian Testimony to Jews

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, continues the work of the CHRISTIAN TESTIMONY TO JEWS and maintains and fosters every interest thereof.

The Jewish Department has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach the unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

It also feels definitely led to obey the voice of God in a ministry of relief of the starving saints of the above mentioned countries. "Distributing to the necessities of saints" is a command which we did not dare disobey when we came face to face with hundreds of God's children starving to death.

Its method of work has been largely along the plan of the early church, sending out workers two by two. These workers proceed from village to village encouraging Christians, holding meetings where possible, selling Bibles, New Testaments and Scripture portions, and distributing free literature. The converts in turn become witnesses.

The Bible School, where young men and women are trained for ministry, is located at Radost, near Warsaw, Poland. In addition to the Jewish students there are others from Poland, Russia, Germany and Checko-Slavakia.

Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; In Canada to Mr. Wilson Fenton, 182 Main Street, Toronto.

AN URGENT APPEAL

We are glad to inform our readers that we have to hand several very interesting news letters from Hebrew Christian workers in the field, which, the Lord willing, will appear in the September number of the magazine because they came too late for the current number. The work is being carried forward by these dear workers with a great deal of zeal and earnestness, but at considerable sacrifice and under a great deal of difficulty. They make an earnest and a strong appeal for help, and they are indeed worthy of help and should have it. But what shall we do? Shall we fail these faithful workers and let the work of the Lord suffer because some worker or workers have failed? God forbid! We earnestly request our readers to pray for the needed funds to execute the work among God's ancient people Israel, a while since begun and carried on. Why not at once send us a liberal donation for this work? Who will respond? We need funds very badly. May the Lord help us to be faithful in prayer and in giving.—Editor.

WORK AMONG THE JEWS IN EUROPE

Moses H. Gitlin

The Lord raised up the Christian Testimony to Jews as the first missionary society in America and Canada to send out missionaries to Eastern and Central Europe, where the majority of the Jewish people live. There are nine to ten million Jews in that district. I was not permitted to enter Russia, where the bulk of the Jewish people are, so the Lord led me to enter Poland, the Jewish population of which is second to that of Russia.

How shocked I was, when in Paris, to find that in that great city, where there are thousands upon thousands of Jews there was not a single Jewish missionary. In the city of Rome there was not a Jewish missionary, nor was there one in Spain nor Portugal. David Baron, of the Mildmay Mission cabled Mr. Hellyer, asking that I should remain in France; but our Board said, "To Russia you were sent, and if you cannot enter Russia, try to enter some country adjacent to Russia where the Jewish people are." So I went to Poland, which is now made up of bits of territory which formerly belonged to other countries; and therefore we find there all kinds of Jews—Polish Jews, Russian, Lithuanian and German. Having been called to work with Russians, I found that the majority of the Russian Jews lived in the State of Warsaw.

I found that at that time two or three missionary societies were working among the Jewish people in Warsaw, the work having been initiated there by the Mildmay Mission, and there was some being done by the Anglicans or Episcopalians. In a city of 350,000 Jews there were only two Jewish missions, which would accommodate not more than one hundred and fifty people. I saw a need there, and also in Lithuania, where there was only one Jewish missionary to a half million Jews.

Four Classes of Jews

When we speak of Jewish people the Gentiles think "A Jew is a Jew." But there are really four classes among the Jews in Poland—the Orthodox Jews, Reformed Jews, Nationalist Jews and Radical Jews. One good brother classifies the Jews into three groups—Deformed, Reformed and Transformed. Of course that is a spiritual classification.

You do not see many orthodox Jews in this country. In Poland they are divided into two camps—the Chasidim and the Misnagdim. The first group are something like the Pentecostal people in this country. In their religion they clap, and shout, and dance and thus rejoice in the Lord. They run around and sing a hymn until it gets hold of them and they enter into its rythm, and they call to each other, "Work it up!" They are very fanatical.

The Misnagdim are more moderate in their forms of worship.

During the first school year in Radost we were not doing evangelistic work at any mission in the city of Warsaw, and I would get such a longing to speak to Jews that I would go out and do personal work. I was speaking to a young Jew, and had occasion to take out my handkerchief and use it. He exclaimed, "Well, you are speaking about God, and yet you carry a handkerchief on the Sabbath? Our book says you must not carry burdens on Saturday, but if you need a handkerchief you should tie it around your neck to protect your person. That is the way they are speculating about God's Law and it reveals the terrible fanaticism we have to meet.

Some people say, "O, the Jewish people believe in God and have the Bible, and they are respectable citizens; why bother about them?" These dear people do not know the Jewish people, and neither do they know the Bible, which says, "He that believeth on the Son of God hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" *(John 3:36)*. "All men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him" *(John 5:23)*. "I am the Way, the Truth and the Life: no man cometh unto the Father but by Me" *(John 14:6)*. "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved" *(Acts 4:12)*.

The Reformed Jews are not reformed in the sense of Christian reformation. These Jews are doing away with things objectionable to them. They find it expedient to work on Saturday; they find it cheaper to eat swine meat; they find it necessary to open their business on Saturday and to keep Sunday. They are trying to adjust themselves to the customs of the Gentiles among whom they are living, so as to appear to be good citizens and nice people and avoid what we Christians would call "the offense" of their traditions, and avoid the tribulations which they meet as Jews. They are changing the outward appearance, and not from inward conviction. They seem much to me like the modernist so-called Christian or Unitarian.

Many young Jews are nationalists. When the world war was about to be ended President Wilson announced his fourteen points for the peace treaty. One of those was that there would have to be liberty given to the smaller nations for self-determination, and that they should have an opportunity to express their national consciousness. Ever since the cessation of the war you will find many nations, which before were not even recognized as nations, developing. The Irish language is being revived, and the Hebrew Language. The Ukrainian people no longer wish to be called Russians, and the same is true of the Lithuanians, the Lettish, and the Esthonians. You will see many new names now on the map, where before was just "Russia." These small nations are saying, "We have a history, we have a language, we have customs, we have something to contribute to the world's culture, we want to be our own selves."

Among the Jewish people there has also arisen a nationalistic movement among intelligent Jews, who say, "We Jewish people have had a rich history; we have given the world the Bible and the prophets; we ought to be proud of our nation. We have some talents and peculiar characteristics and we ought to develop these and have our own literature and science and arts." They are running mad on patriotism, on nationalism.

These nationalistic Jews are divided into Zionists and Nationalists. The Zionists believe we are a nation and should have Palestine for our home. The others say, "We are a cosmopolitan people, and we do not care whether we have a home in Palestine or Uganda or Canada; we want to have a home somewhere and be a recognized people, but we want to develop our cultural life." They have some real understanding of the Hebrew language and think of Palestine as their country.

Nationalism is getting a strong hold upon the Jewish youth. They used to be orthodox, but have grown out of that. They see that all the forms and liturgies and the traditions which they have in the synagogue do not meet with their modern thinking, and they are disappointed in Judaism. Not understanding any other religion, and yet feeling themselves a part of a certain national unit, they say, "I want to belong to that nation, and to do my best to contribute what I can toward that national life, and to enjoy it as much as I can." They are not ashamed to go into the best stores and upon the best streets speaking their own language.

The Radical or Rationalistic Jews are those who have seen the evils about them in their social world, industrial, economical and political life, and speak often of the rottenness of politics. They see everywhere injustice, evil, inequality. They say, "Our women would like to be dressed and have to be naked; and some "may be dressed and keep themselves naked." They think there is much evil in the world because there is bad government and a bad capitalistic system, and that they must change everything radically and put out the old government and capitalist system and change it into communistic life, and that then there will be goodness on the earth. Some of them believe the changes should be made gradually, and they are Socialists; some think they should be made quickly, and they are Communists.

These people are exploited as working men. They are not buying and selling, they are working in sweat-shops, not having comfortable heat and light in the winter time, and electric fans in the summer, not working from nine to five with an hour off for dinner, and drawing their pay every week. They are working ten or twelve hours a day, at small wages, under unhappy and unhealthy conditions. Naturally they become dissatis-

fied with life, and not knowing that God has a plan for this world, and that He is going to send His Son into the world to bring about the new order, the Golden Age, the Messianic Age, the Millennium—not knowing the righteousness of God, they are endeavoring to establish their own righteousness, and they think a Communist form of government will accomplish these things. They are idealistic young people who see the evil in the world and are trying to remedy the situation by belonging to a party.

We have these classes in Russia. I, not being refined enough, could not work with the Reformed Jews; not being much of a Talmudist, I could not work very well with the Orthodox Jews, and so my lot has fallen among the Nationalists and the Radicals.

Preaching the Gospel to Jews and Gentiles

Paul was the Apostle to the Gentiles, and yet Jews came to his meetings and were blessed. Peter was the Apostle to the circumcision, and yet he was sent to baptize Gentile Cornelius and open the door to the Gentiles. So the Lord led us to go to Poland to preach the Gospel to both Jews and Gentiles. In the meetings I would see a little sprinkling of Jews in the back, would speak a few words to them in Jewish, and they would come and say, "Won't you come to our house? I want you to talk to my uncle and to the folks, and tell some of the things you are telling the Gentiles." I would go and have a good time with them.

That was cutting down expenses, for I did not have to hire a hall, or to stay at a hotel, or print advertisements, but just worked like an apostolic Christian. After this itinerating work God led me to become interested in Young People's Bible Classes, so I could teach the Gentile people a little of the Word of God, Homiletics and Personal Work, to enable them to do Christian work in a more intelligent way. The Lord sent a former Catholic Priest to see my work among young people, and he said, "Wouldn't you come to Radost, near Warsaw? I have bought a villa there, and couldn't you organize a little Bible School there and do on a larger scale the work you are doing here?"

The Lord led me there, and during the first school year a young man like myself, a working man, a Nationalist rather socialistic, who had been converted through Gentiles, a man of God, came to us, and studied with us during the first winter. He went out to do colportage work in Volhynia among the Russians.

Beginning Jewish Work in Warsaw

During the second school year another Jewish brother came to us. I was wondering whether the Lord wanted us to do some Jewish mission work in the city of Warsaw. A brother wrote to me, "The Lord is laying so heavily on my heart evangelism among the Jews in Warsaw—350,000 Jews, with only two missions. Surely there is a place for one more mission." We prayed, and went again to this former Roman Catholic priest, and said, "Mr. C. . . . , you were very kind to us in allowing us to use your villa for our Bible School. Would you allow us the use of your little mission hall in the city of Warsaw to organize meetings for Jews?" He talked it over with his congregation and received permission.

Poland is a country where religious liberty is permitted according to the one hundred and thirteenth paragraph of the constitution; but you must have a written permit for every step you take. We had to have permission to print advertisements, and not being able to get one immediately, we went out and said, "We will have a meeting the first chance we have."

Brother Sofer, my wife and I started with a prayer meeting, and Brother S. prayed that the next Saturday sixty would come, and the next week ninety. It was remarkable the way his prayers were answered. Every Friday he devotes to the Lord in fasting and prayer, and the Lord has done marvels through that humble brother.

Not quite satisfied with the numbers coming, I said to one of the brethren, "Suppose I give you a little extra coaching in English and make an English teacher out of you?" After about three months we announced him as a teacher of English, and went to the Jewish newspapers and informed them that English would be taught free of charge at a certain place and time, and that those who wished to enter the class should come early. About one hundred and fifty Jews were present for that first class. If you had paid them a thousand dollars they would not have advertised a Christian meeting, but they advertised the English class.

We informed those who came that we would not only have an English class but we would also have Gospel meetings, and we began to be blessed with more than we could take care of, for they were a tax on the hall, and those who could not get in were very noisy on the outside. So we changed the meetings from Saturday at five o'clock to Saturday at ten o'clock in the morning, when they liked to take an extra hour of rest. In order that those who came for the purpose of disturbing might not have opportunity to make trouble in an unnoticed way, we found it well to do as the Plymouth Brethren do in their meetings, sitting so they could face one another, and also so that their hands could be seen. The visitors did not know which was the missionary, as the converts took part in the meeting. As they looked on and saw first one pray and then another, one preach or testify and then another, they had to admit: "Surely God is with you." They began to like our way of worshiping. The Spirit of God began to work, not only in our mission, but in the other missions. I believe the explanation is that God is causing a revival among the "dry bones" of Israel.

REV. MOSES H. GITLIN

Learning about the School at Radost

As these Nationalists and Radicals began to come to the meetings, they learned that there was a school at Radost, and they began to come to Radost. As they saw the Little Russians, the Germans, the White Russians, and Greater Russians, and Austrians, they were surprised, and some would stay over Sunday and attend the morning worship and the other meetings. After the meetings you would see our students all over the campus dealing with these visitors, and the Lord blessed them. Sometimes we would have twenty-five or thirty coming for twelve miles, walking, or riding part way on the street cars, and some paying the cost of coming on the train.

It was not only the Radost Bible courses which were helpful in gathering in the converts, but most of the work began in personal dealing. It is remarkable how the Jewish people respond to personal work. In the trains and on the street cars, everywhere you can do personal work. A fire would occur and many people would gather. I would say to some one, "Supposing that man would be burned up; would he go to heaven?" And there an argument would be started. On the train it was often rather dark, as the Polish government was economizing, and often since we were unable to read, I was able to draw a passenger into conversation. Radost lies near a summer residential district thickly populated by Jews, but our village does not contain any Jews, and the people know that a Jew who comes from Radost must be a Hebrew Christian.

(To be continued.)

TRAIN SERVICE BETWEEN LONDON AND CAIRO

A regular train service between London and Cairo, passing through Palestine, is being inaugurated by the International Sleeping Car Company (Wagons Lits). With the exception of the ferry crossing at the Bosporus between Europe and Asia, and a six hours' motor car journey in Syria, the whole journey from Calais to Cairo will be made in luxurious sleeping coaches. At first, the entire journey from London to Cairo will take about six days each way, but it is felt certain that it will be reduced to less than six days, says "The Palestine Weekly". The route is England, France, Switzerland, Italy, Jugo-Slavia, Bulgaria, Turkey in Europe, Turkey in Asia, Syria, Palestine and Egypt. When the railway line from Tripoli to Haifa is built (now being undertaken) to replace the six hours' motor journey, a definite saving of time will be effected. —*Jewish Missionary Magazine.*

EDUCATION IN PALESTINE

Dr. Alex Goldstein, Zionist Delegate, speaking in Melbourne recently, said that education in Palestine is provided from the kindergarten to the university to make Hebrew a living language. As to the health of the people, what would have happened were it not to the everlasting credit of the Jewish people of Australia and New Zealand, who were the first to save Jewish mothers and babies from perishing.

You should see the boundless enthusiasm and devotion of the Chalutzim (pioneers), their tents, and food of bread and tomatoes, because they are cheap in Palestine. They were in the soil of their fathers, and maddened with enthusiasm, worked like in a dream *(Ps. 126:1).* —*The Christian Courier.*

PALESTINE CURRENCY

"The Hebrew Language Committee" has decided that the new Palestine currency shall be known in Hebrew by the following names: 1 mil (1000th of a pound), Perutah; 5 mils, Ma'ah; 10 mils, Ma'ataim (dual); 50 mils, Hezi (half) Shekel; 100 mils, Shekel; 500 mils, Hezi (half) Litra (pound); 1,000 mils, Litra. These names will facilitate reference to the new coins and obviate their being called by the Egyptian equivalents.—*The Palestine Weekly.*

EVANGELISM LACKING

A writer in "The British Weekly" observes, that the evangelistic appeal has almost disappeared from the preaching of the last twenty-five years. There is too much truth in this for comfort. Conversion is either given a new definition or is ignored, for in our oversensitive age we dislike any mark of intense feeling. So we reduce the new birth of the soul simply to a matter of adopting better rules of life—turning over a new leaf—if we deal with it at all.—*Selected.*